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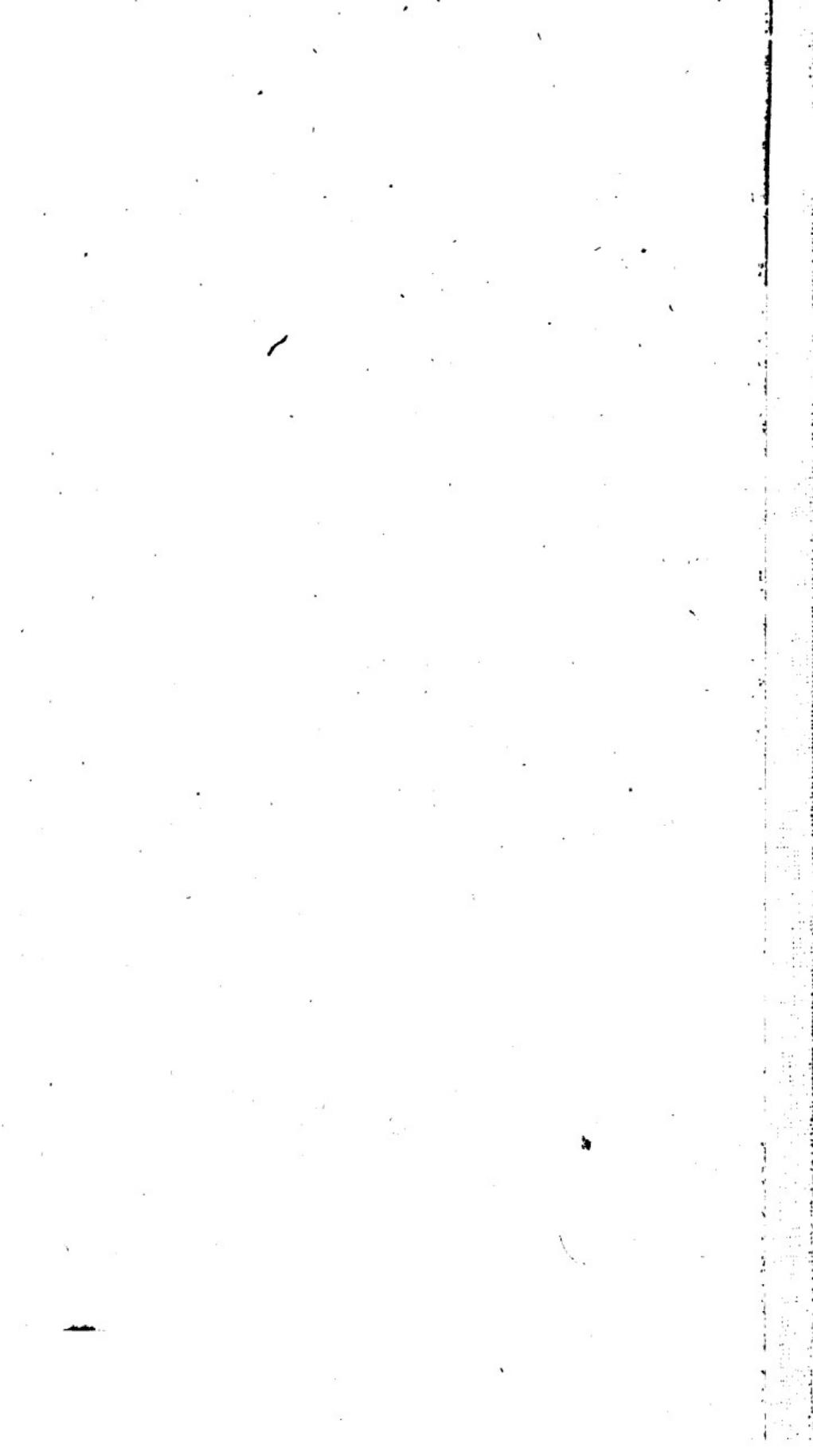
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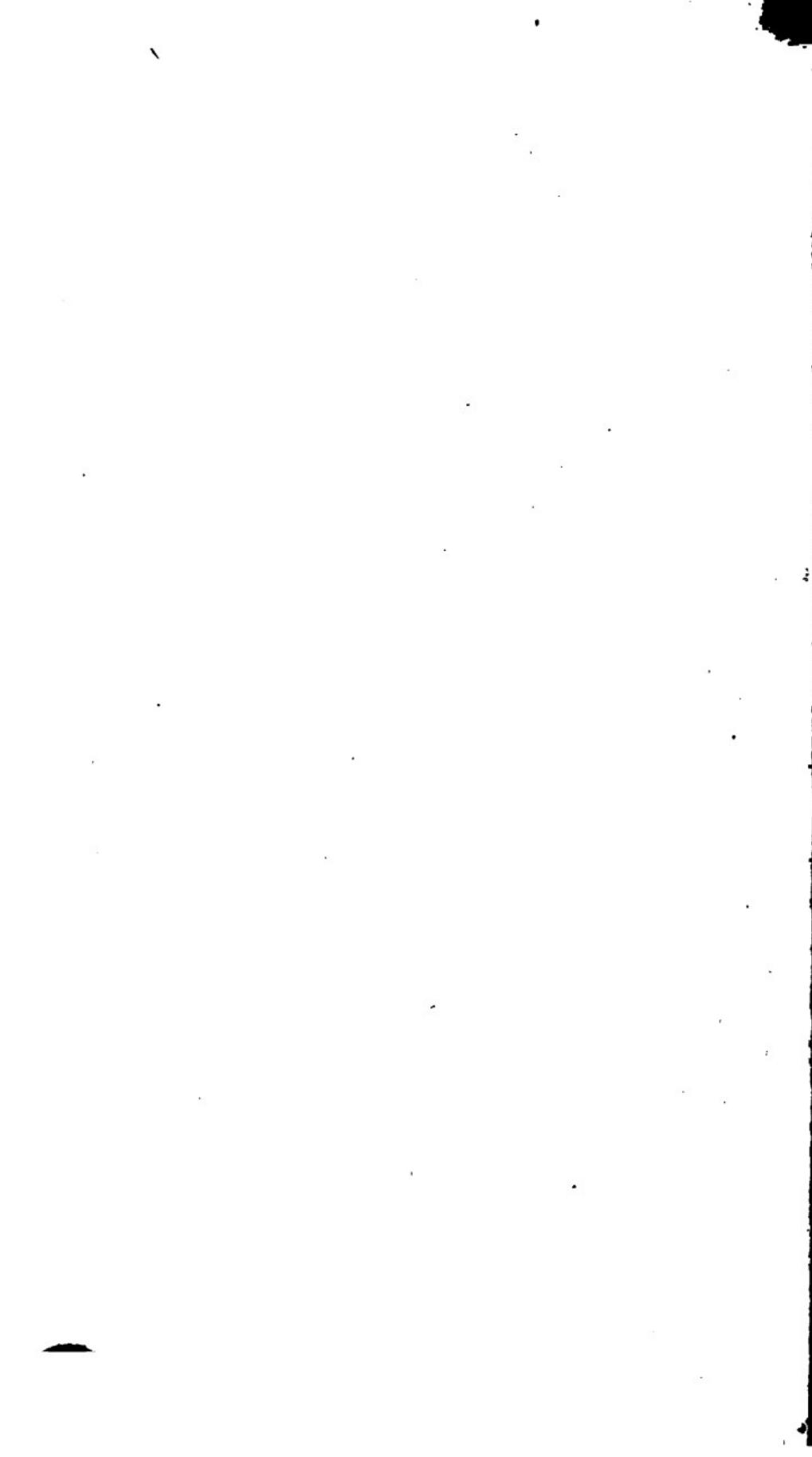


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HISTORY AND PRESENT STATE

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CITY AND RUINS,

THE

UNIVERSITY,

AND OTHER INTERESTING OBJECTS OF
THAT ANCIENT ECCLESIASTICAL
CAPITAL OF SCOTLAND:

Including many curious Anecdotes and Events in the Scottish History.

BY JAMES GRIERSON.

EMBELLISHED WITH THREE ELEGANT VIEWS, AND A
PLAN OF THE TOWN.

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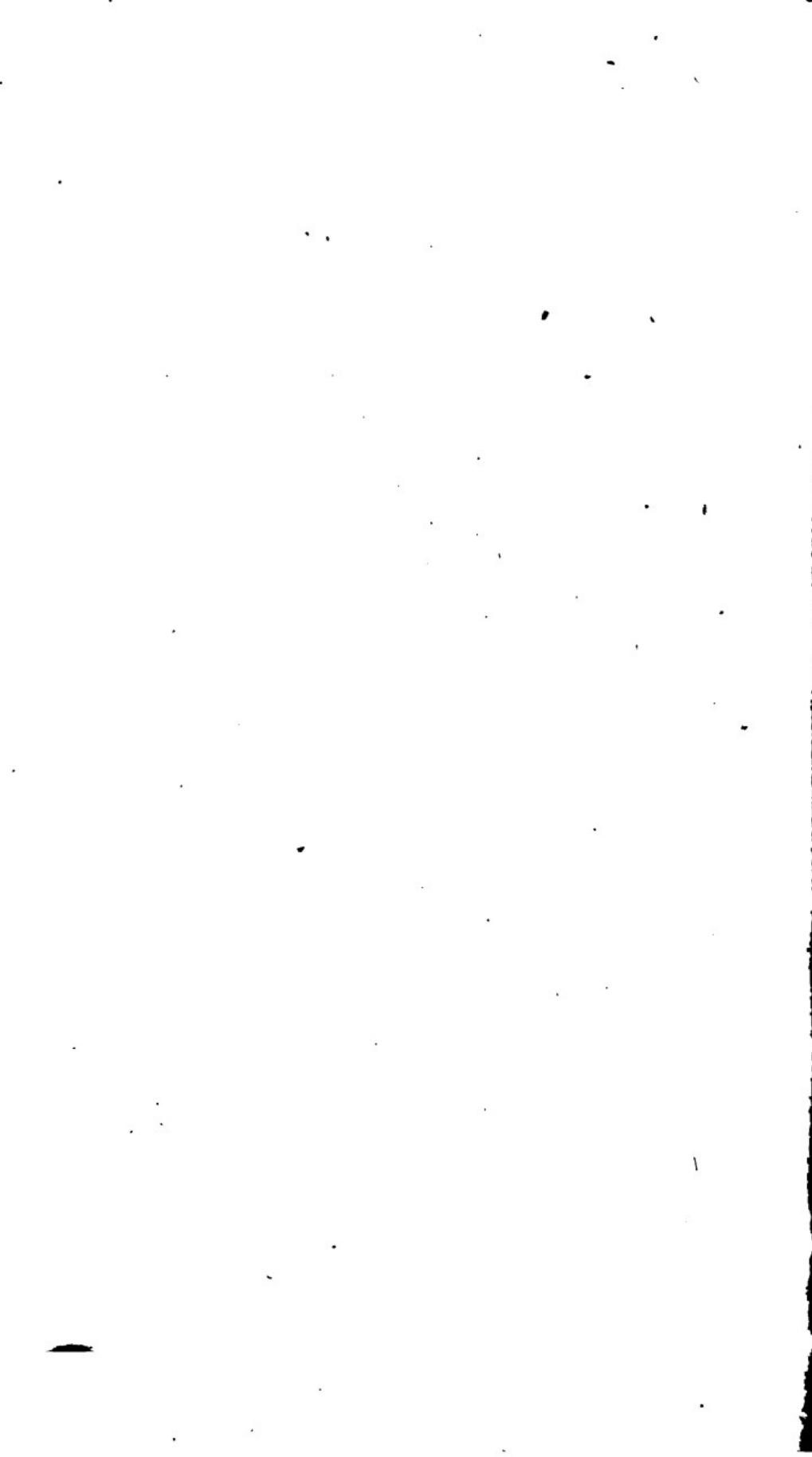
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ADVERTISEMENT.

AMID the numerous performances of this sort which have lately appeared, many have expressed their regret that no account of St Andrews should have been offered to the public. This city appeared to them deserving of more notice—the seat of the most ancient of the Scottish Universities—the ecclesiastical capital of the kingdom for nearly a thousand years—the scene of not a few of the material transactions of its history, and a place frequently visited by the tourist and the curious. A Publication such as the present, therefore, seemed evidently wanted, and it was this consideration solely which induced the Author to undertake the task. How far he has been successful in the execution of it, is not for him to judge. In so great a multiplicity of objects, there can hardly fail to be some errors or omissions; but these, it is believed, are not numerous nor of

material consequence; and if any such shall be found to exist, he hopes they will be forgiven, as he can truly say he has spared no pains to avoid them.

The elegant drawings from which the views have been engraved by one of the first London Artists, were obligingly made and furnished by the Reverend John Cook, Professor of Oriental Languages, St Andrews; and the plan of the town was supplied in the same obliging manner, by the Reverend David Duff, Minister of the parish of Moulin, having been made by him in conjunction with Mr Williams, when students of mathematics at the University.

St ANDREWS,
April 1807.

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DELINATIONS
OF
ST ANDREWS.

C H A P. I.

GENERAL HISTORY.

THE earliest part of the history of St Andrews is involved in obscurity and fable: like Rome of old, this city is reported to have owed its origin to an immediate interposition of heaven, or, to speak more properly, a miracle. Now, although we cannot admit this as in itself deserving even of serious notice, far less of serious belief, yet we think it necessary to begin this account with the following statement, as having been not unlikely founded in truth. The reader, we imagine, can be at no loss to distinguish those circumstances of it which admit probability from

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such as have been the additions of superstition or credulity.

It is thus related by Fordun and the other early Scottish writers.

A Grecian monk, they inform us, of the name of Regulus*, abbot of a monastery at Patrae, a town in the province of Achaia, was admonished by a vision to abandon his native country, and, like the father and founder of a celebrated ancient nation, to depart without delay into a far distant land. This land, he was informed, was an island in the great ocean, situated in the remotest extremity of the Western World, and known by the name of Albion. But, previous to his departure, he was commanded to visit the shrine of the apostle St Andrew, whose relics had been deposited in the above mentioned city, and to take up from the tomb the arm bone, three of the fingers, and three of the toes of the apostle, to be the companions and protectors of his long and perilous voyage. The saint was so faithless that he hesitated with respect to obedience, startled, it would appear, at the idea of an enterprise of such magnitude. But the admonition having been repeated in a more aw-

* A. D. 870.

ful and terrific form, and menaces employed in case of farther disobedience, the reluctant abbot was at length induced to comply. He repaired to the holy shrine, took up the commanded reliques, deposited them in a box which he got constructed for the purpose, and, having provided himself with companions, and other necessaries for his voyage (which he had been also directed by the vision to do), he embarked in a small vessel and immediately put to sea.

Seventeen other monks, and three nuns, or as they are termed by the relaters of the story *devoted*, that is *devout* virgins, agreed to accompany him. Their names are all particularly specified, but it is needless to insert them here. These twenty-one persons, after having been for the space of two years exposed to innumerable hardships and dangers, while they coasted along the shores of the Mediterranean sea, through the Streights of Gibraltar, round the whole extent of the Spanish and French coasts, and up the English Channel into the German Ocean, were at length, by a violent storm, shipwrecked in the bay of St Andrews *.

* The danger still attending the navigation of this bay is well known. Scarcely a season passes without two or three vessels having been wrecked in it.

Their vessel was dashed to pieces, and they themselves with difficulty escaped, losing all they had on board, however, except the box of relics ; but this they were so fortunate as to be able to preserve.

The country was at that time in a state very different from the present ; almost entirely covered with wood, and infested with wild beasts, particularly with boars, of a size and fierceness scarcely credible, little, if at all, inferior to that of Erymanthus. It had thence obtained the name of the Land of Boars, *Muckross*, *Muck* signifying in the language of the Picts * (which was then spoken here), a boar, and *Ross*, a land or promontory. The name of Otholania was also given to it, but from what circumstance this arose is not now known.

The traces of this district of country having ever been a forest, are now exceedingly few indeed, and the woods, with their boars, have been long ago extirpated ; but we are informed by Bœce, whose history was publish-

* The Picts are first mentioned by their Latin name *Picti*, by Eumenius the panegyrist, (A. D. 284.). *Pictich* is a Gaelic word, and is the common name for the Picts among the Highlanders. It signifies pilferers, plunderers, *pickers*.

ed in 1526, that there remained, in his time, in the cathedral church of St Andrews, attached by chains to the high altar, the two tusks of an immensely large boar, which had been killed in this neighbourhood. The tusks, he tells us, were each sixteen inches long and four inches thick.

At the period of the shipwreck of St Regulus, which is said to have happened in the three hundred and seventieth year of the Christian æra, and on the 29th day of October, the eastern coast of this kingdom was all under the dominion of the Picts, a rude and barbarous race, unacquainted with the Christian religion, and even so ignorant as to be without the use of letters. The capital of their kingdom was the town of Abernethy, situated about twenty miles to the westward of St Andrews, and near the confluence of the rivers Ern and Tay *. The Pictish monarch upon the throne when St Regulus and his company arrived, and whose name was Hergust or Hergustus, happened fortunately to be a prince of

* There is still to be seen at Abernethy an ancient cylindrical tower, which tradition says belonged to a church formerly erected by the Picts. It was dedicated to St Bridget or Bride, the tutelar saint of the Hebrides, and of all the north of Scotland. She died at Abernethy in 518.

superior accomplishments and good sense, divested of much of the barbarism and bigotry of his predecessors, and disposed to listen with fairness to the doctrines that might be proposed to him. He had no sooner been informed of the arrival of these strangers within his dominions, than he repaired to a palace which he had in the neighbourhood of the place in which they were, and commanded them to be brought before him. He was no less struck with the sanctity and gravity of their manners, than with the great beauty and sublimity of the doctrines which they taught. He, in short, became a convert, and his people followed his example. The heathenish Druidical worship was exchanged for the rites of the gospel, and the darkness of former times gave way to the light of truth.

The king, upon his conversion, was not unmindful of the temporal interests of those whom he had thus chosen to be his spiritual fathers, for he presented them with a large tract of land adjoining to the place where they then were, gave them his own royal palace as a convenient place of residence, and erected for them a church, of which the fine ruin still remains, and continues to bear the name of Regulus.

The name of the place he shortly after

changed, and, instead of Muckross, appointed that it should be called Kilmont*, an appellation which it continued afterwards to bear, till about the middle of the ninth century, when this was again given up for the present name of St Andrews, imposed upon it by Kenneth Macalpin king of the Scots, who, after having vanquished and completely subjugated the Picts, transferred the seat of his government hither from the town of Abernethy, and augmented his new capital by a number of his Scottish subjects, whom he settled in it under the protection of a chief called Fifus Duffus, and who having had the province of Pictlandia assigned him for his services, communicated to it the name of Fife. The noble family of Macduff, so noted in Scottish history afterwards, as thanes and earls of Fife, were, it is believed, the descendants of this chief. The transference of the before-mentioned relics to this country by the Grecian abbot Regulus, was the cause why the apostle St Andrew became the tutelar saint of the Scots, and that his festival is celebrated annually by them upon the 30th of November.

* That is, as some will have it, *Cella Raimondi*, or *Cella regis in monte*.

St Regulus lived, after his arrival in Scotland, about thirty years, and was employed during the whole of that period in preaching and propagating the gospel, and, if we can believe the legendaries, confirming his doctrines by miracles. He died peacefully at St Andrews, after a life of eminent piety, and was buried in the church which is still distinguished by his name.

We translate the following paragraph literally from the Scotichronicon, (lib. 2. cap. 60.)

"Regulus and his company obtained from "Hergust, son of Fergus, king of the Picts, a "grant of certain lands in the neighbourhood "of their *basilica*, for the purpose of raising "corn to subsist upon. Their property gra- "dually but slowly increased, till the time "of Hungus king of the Picts, about the year "800, who, on account of the signal assist- "ance of St Andrew, granted to him in an ex- "pedition against the Saxons, (as will appear "in the 13th and 14th chapters of the 4th "book) bestowed upon the saint the tenth "part of his whole kingdom. Having also "founded a church or cell in the form of a "monastery for them, the holy men went "out preaching the words of eternal life to "the ignorant barbarians around, accompa-

“ nied by some assistants and interpreters.
“ But previously they appointed keepers of
“ the relics of St Andrew, which they depo-
“ sited in the new built monastery. When
“ they had instructed many people in the doc-
“ trines of the gospel, and confirmed the truth
“ of their mission by many miracles, the bless-
“ ed abbot Regulus departed this life about
“ thirty years after he had, according to the
“ prediction of the angel, been shipwrecked
“ upon the shores of the island of Albion.”

Regulus is believed to have been the founder of the ancient order of priests called Culdees*, who subsisted here as well as in other parts of the kingdom for upwards of a thou-

* The origin of this name has been differently accounted for. Some conceive it to be an abridgment of the two Latin words *Cultores Dei*, “ worshippers of God,” while others, with more probability, perhaps, judge it to be the same name with *Kildei*, *Keldei*, or *Keledei*, which, with several other nearly similar designations, are to be found in old writings and documents, and appear to have been applied to these religious, not as expressive of their dispositions, or the engagements in which they were usually occupied, but of the places of abode in which they were commonly seen to reside, viz. in caves or cells. *Kil* or *Kel* is evidently an abbreviation of the Latin word *celta*, which the Romans pronounced as if it had been spelt *Kel-la*. Some tell us that Kirkcaldie was a famous settlement of the Culdees, and that it is a name derived from them, and the same with *Kirkculdee*.

sand years, and have been celebrated for the sanctity and simplicity of their mode of life.

They constituted the chapter, says Bishop Keith, wherever there was a bishop's see established, and had the power of electing the bishop when a vacancy occurred. They did so here, continues he, till the year 1120, when the priory was erected and filled with canons regular. These were then joined with the Culdees in the business of election, and the two bodies continued to exercise their right in this conjunct manner till the year 1273, though they had not all this time lived peaceably together, but, on the contrary, had been often engaged in violent disputes about pre-eminency. This year, however, the canons got so far the better of the Culdees, as to jostle them out altogether from a share in the election of a bishop; and, during a period of twenty-five years which followed thereafter, and in which there had occurred the filling up of two vacancies, they did not permit them to have any vote. But, upon the canons proceeding farther still, and obtaining, in 1298, a bull from the pope to exclude the Culdees formally, and to vest the right of election solely in themselves by law, the indignation of their opponents was effectually roused, and they made a strong effort to reco-

ver their rights. The contest ran so high between them, that it became necessary for the king* to interpose, and it was not without difficulty that he got the matter brought to a sort of compromise. It was stipulated that the Culdees should not be allowed to vote as before, but that as many of them as chose it, might become monks and enter the monastery, and then they would of course be entitled to have their vote along with the rest. But the prior and canons, to elude this, procured, soon after, a mandate from the pope, declaring that it should be unlawful for any Culdee to be admitted to take the oaths, and so enter the fraternity of the canons till he had first obtained the consent of the prior and a majority of them so to do. It is easy to see that this was to exclude the Culdees effectually from their privilege, and to deprive them of all direct influence in the nomination of the bishop. Yet they do not appear to have abandoned their claim to a privilege of such importance; for in less than twenty years thereafter, viz. in 1317, we find them again making a vigorous stand. During the unsettled state of the country, in consequence of the disputes betwixt

* David I.

Bruce and Baliol for the crown, a vacancy happened to occur in the bishopric of St Andrews. The canons supplied it with Lamberton, bishop of Glasgow. But Cummin, provost of the Culdees, (for this was the title of their superior) conceiving the present to be a favourable season for recovering the claim of his order to the right of election, set on foot a strong opposition to the introduction of the new bishop. The affair was keenly contested by both parties for some time, till at length the Culdees were so ill advised as to appeal to the consistory at Rome, and repaired thither along with their opponents, to plead their own cause in person. But the pope and cardinals gave it in favour of the prior and canons, and the Culdees seem to have been so overwhelmed by the weight of this sentence, that they never recovered from the blow, but were gradually annihilated and sunk into oblivion. We scarcely ever hear of them after this period.

While this order continued, they consisted, it is said, of different divisions called cells, and in each cell there were twelve persons in imitation of the twelve apostles ; but one of the twelve was always chosen to have a kind of superintendency over the rest. And of

this superintendent, president, or rector, the office was to manage the private affairs of the cell, preside in the time of public worship, and direct their missions into the unenlightened parts of the country*. About the beginning of the 9th century he began to be distinguished by the title of *episcopus*, bishop, or overseer. But it was not till the time of Malcolm Canmore, when the papal hierarchy was introduced, that the country was divided into dioceses properly so called. The Culdee bishop or overseer exercised his office in any part of the kingdom where he happened to be. It has been a dispute among authors, whether the Culdees were originally of the Romish faith or no, and whether they acknowledged subjection to the authority of that church? The truth seems to be, that they certainly at first did not; but, in the course of time, became gradually subject to it, and admitted many of its ceremonies.

There is a piece of history narrated in the *Scotichronicon*, which, though no doubt fabulous and extravagant in some of its parts, according to the taste of the times in which it

* The Culdees were not confined entirely to Scotland; they had also spread into Ireland and the north of England.

was composed, yet, as connected with the history of St Andrews, and tending in some degree to throw light upon it, we may not improperly insert here.

In the year 819, says the author just alluded to, a king of the Picts, whose name was Hungus, having invaded and plundered Northumberland to avenge himself of Athelstan, king of the East and West Saxons, of Kent, and the Mercians, because this prince had some time before taken possession, by unfair means, of a part of the dominions of Hungus,—was returning through East Lothian, with his army loaded with plunder. Happening to stop for refreshment at a place which has been since called Athelstanford, about two miles from Haddington, he was unexpectedly overtaken by his enraged enemy Athelstan, and surrounded by him with a superior force before he could effect a retreat. In this state of alarm and peril, he applied by earnest prayer to the guardian saint of his kingdom, St Andrew. This saint heard his prayer, displayed a luminous cross in token of it next day, in the air, before the Pictish camp, and assured Hungus, if he should engage, of a complete and decisive victory. The event answered the prediction. The Saxons were defeated and put to

flight. Their army killed or made prisoners, all except 500, and Athelstan himself slain.

The king of the Picts was not ungrateful for such signal deliverance. He immediately repaired to St Andrews, with all his courtiers and great men, kissed on his bare knees the relics of the saint, obliged all his chiefs who were along with him to do the same, and to bind themselves by a solemn oath that they would for the future use no other sign upon their banners and standards except the cross of St Andrew. To shew his gratitude still farther, and in a way more substantial, he is said to have conferred upon the church the tenth part of all his royal domains, together with a vast variety of noble ornaments and utensils of different kinds, such as chalices and basons, an image of Christ in gold, and one of each of the twelve apostles in silver, a golden box for preserving the relics of the saint, and what was of greater consequence than all the rest, an exemption to churchmen from the jurisdiction of the civil courts.

With respect to the above narration it may be observed, that there did not exist in any part of England a king of the name of Athelstan in 819; but it is very possible that some Saxon or Danish general of these times may

have thus communicated his name to Athelstanford.

The famous priory of St Andrews was erected by Bishop Robert, in the reign of Alexander I. about the year 1120, and added greatly to the respectability, supposed sanctity, and importance of the place.

Nothing farther, with regard to St Andrews, particularly appears till the year 1140, which is an important æra in its history, for it was then that it had first conferred upon it the pre-eminence of a royal burgh. This favour was obtained from the bounty of David I. on the application of Bishop Robert, a prelate who appears to have been particularly active in promoting both its civil and religious interests; for he is also to be considered as the original and chief founder of the priory, an institution which, as above stated, had been erected about twenty years before in the reign of the former king. He is reported by Bishop Keith to have been originally an Englishman, and brought into Scotland, with five canons more, from the abbey of St Oswald de Nostellis, in Yorkshire, by Alexander I. who introduced him and his brethren to instruct the Scots in the monastic rules of St Augustin, and conferred upon him, after he became bishop,

the famous track of land called the *Cursus Apri*, or Boar's Chace, of which we shall have occasion to speak more particularly afterwards. The first person who held the chief magistracy of St Andrews, after it had been advanced to the dignity of a royal burgh, was a citizen of the name of Maynard, a foreigner by birth, being a native of the Netherlands, but at that time an opulent merchant in the town. He was appointed to be provost by the king himself.

The year 1159, was distinguished by the commencement of the building of the cathedral church, under Bishop Arnold, though this superb structure was not completed till 160 years thereafter.

The castle was built by Bishop Roger in the year 1200, and was afterwards employed by the primates as the place of their usual residence.

In 1274, the convent of Dominicans was founded here by Bishop William Wishart; and it was about this time that the great change took place in the form of nominating the bishop, that privilege being transferred, as we have before narrated, from the fraternity of the Culdees to the canons of the monastery.

It was on the 22d of July 1298, that Ed-

ward I. gained the famous battle of Falkirk. He soon after summoned the Scottish parliament to attend him at St Andrews, and there compelled every member of it to swear allegiance to him as their lawful sovereign ; nor did any person of consequence in the kingdom dare to absent himself, on this humiliating occasion, except the celebrated Sir William Wallace ; but that chief, as is well known, still maintained his independence. No more than eleven years after this, the same states convened here by King Robert Bruce, recognised *his* title to the crown of Scotland, and addressed a letter to the King of France upon the occasion to remove the scruples of foreign princes.

The conquests of Edward III. in 1336, having subjected to him nearly the whole kingdom, and enabled him to throw a garrison into almost every castle and strong place in it, to secure the conquests he had made, he began to erect, says Fordun, certain expensive fortifications for the defence of the town of Perth, and, to defray the cost, he laid six different monasteries under contribution : “ His first ‘ tower was not finished,’ continues the same author, “ when the prior of St Andrews, ‘ John Gowrie, had paid 280 merks.” Ed-

ward had also thrown a garrison into the castle of St Andrews, which, on his return into England, subjected the town to a siege. Andrew Murray of Bothwell, in conjunction with the Earls of March and Fife, sat down before it on the 7th of February 1337, and, in less than three weeks, made themselves masters both of the town and castle. They are reported to have employed at this siege very powerful battering machines, some of which are said to have thrown stones of 200 pounds weight. Not being in a condition to maintain remote garrisons, they demolished the works of the castle, to prevent it from becoming afterwards a strong-hold to the enemy.

In the year 1401, David, Duke of Rothsay, who was the first Scottish duke, and brother to James I. having been falsely accused of treason against his uncle the Duke of Albany, then regent of the kingdom, and advised by his friends to take possession of the castle of St Andrews, and there defend himself from his uncle's resentment, till he could have a proper opportunity of vindicating his innocence, was seized by his uncle while on his way hither, between St Andrews and Strathtyrum, and imprisoned in the very castle to which he was betaking himself for safety. He

was committed soon after to a strong body of ruffians, who were ordered by the Duke to carry him from St Andrews to Falkland. They added insult to cruelty in the execution of this order. They clothed the royal captive in a russet cloak, mounted him on a sorry, ill-looking horse, and committed him to the custody of two execrable wretches, of the names of Selkirk and Wright, who were ordered to starve him to death. His fate, it is said, was prolonged for some days by the humanity of one of his keepers' daughters, and a woman who was a wet-nurse ; the former having conveyed some thin cakes to him through a cranny in his prison door, and the latter some of her own milk by a narrow tube through the same opening. Both these compassionate females, however, fell sacrifices to their humanity ; for they were discovered, and put to death for what they had done ; the inhuman father himself having become the informer against his own daughter ! Rothsay died on Easter-eve in the castle of Falkland*.

In the fifteenth and sixteenth centuries,

* Guthrie.

when Superstition, always cruel and intolerant, but now become more so by the exercise of a lengthened power, began to feel the opposition of what she was pleased to term heresy, this city became the theatre of many atrocious deeds.

One John Resby, an Englishman, having, in 1407, become active in propagating the doctrines of Wickliff, Hus, and Jerome of Prague, in this country, was, in consequence of his proceedings, apprehended and brought to St Andrews. Forty heretical opinions are reported to have been laid to his charge ; but of these there are only two which have been particularly specified, viz. his denying the pope to be the vicar of Christ, and asserting, that " if he was a man of a wicked life he " ought not to be esteemed pope." These, however, were deemed sufficient to authorise his condemnation to the flames. A Bohemian, of the name of Paul Craw, was also put to death here in like manner, for disseminating the doctrines of Jerome and Hus, about twenty-four years after the burning of Resby.

Three years after this period, viz. in 1410, the city of St Andrews first saw the establishment of its famous university, the most ancient institution of the kind which any where

exists in Scotland, and of which we shall have occasion afterwards to give a more particular account. It is pleasant to observe, amid the gloom of barbarism and ignorance which then prevailed, a permanent seat prepared for the Muses, where they were afterwards to sing so sweetly, and diffuse their benign influence over the hemisphere of the literary world.

The city continuing to increase, and to improve in taste and opulence, which the new institution contributed in a high degree to promote, Bishop James Kennedy, about half a century afterwards, resolved to found a college on the other side of the town, accommodated with better buildings, and endowed with larger revenues than that in which the sciences had been hitherto taught. He accordingly founded and endowed the college of St Salvator in the year 1455. No prelate ever did so much for the benefit and aggrandisement of St Andrews. A more particular account of him will be found in a subsequent article.

In 1471, the bishop of St Andrews had conferred upon him the dignity of archbishop; and, in 1512, the importance of the city was still farther enhanced: for the prior of the monastery, John Hepburn, in imitation, or perhaps emulation, of the late public spirited Bishop

Kennedy, formed the design of founding another college on the east side of the town, in the vicinity of a church that had been formerly dedicated to St Leonard ; and the college, as well as this church, afterwards took its name from the saint.

The same prior, about this time also, surrounded the buildings, and other premises of the monastery, by a magnificent wall.

The sixteenth century was distinguished by the appearance of the doctrines of the Reformation, and the dissemination of these in this country gave occasion to fresh scenes of religious persecution. Mr Patrick Hamilton, a young man of a noble family, being nephew to the Earl of Arran, and abbot of Fern in Ross-shire, was condemned for a heretic at St Andrews, on the 1st of March 1527, and burned before the gate of St Salvator's college. The fate of this young martyr was peculiarly affecting and lamentable ; for he was only twenty-three years of age, and is said to have possessed great genius and accomplishments. Promises of pardon, or at least of lenity, had been held out to him, by which he was induced to risk his person within the city ; but, in contempt of all these promises, and when he conceived himself to be in a state of perfect security, he

was suddenly apprehended and cast into a dungeon. Three days only intervened betwixt his imprisonment and execution, and this latter was of such a sort as would have “frozen the “blood” of any but religious persecutors. When tied to the stake, and encompassed by the billets of wood, a train of gunpowder was employed to kindle the fatal pile. But the explosion having failed to produce the intended effect, and only severely scorched the hand and left side of the face of the unhappy victim, he was allowed to remain bound in this terrible situation till a fresh supply of the material could be brought from the castle, a distance of little less than a quarter of a mile; the priests all the while importuning him to pray to the Virgin Mary. It was not without reason, therefore, perhaps, that a writer of the early part of the last century called the city where such scenes as these could be exhibited, “the capital of the kingdom of darkness.”

Not many months after, a man of the name of Forrest was condemned and burned also, “at “the north stile of the abbey,” says Spotswood, for asserting that Hamilton died a martyr; and two other persons, of the names of Gourlay and Straiton, we are informed by the same author, suffered at one stake on the 27th

of August 1534, for denying the pope's supremacy. The celebrated George Buchanan too was this same year put in imminent peril of his life. For having, in an evil hour, by command of James V. composed his elegant and keen satire against the Franciscan friars, he was seized by the authority of the church, and imprisoned in the castle of St Andrews. Fortunately, however, for himself, and for the interests of literature, he effected his escape through a window while his keepers were off their guard, and made good his retreat into England.

James Beaton, the uncle and immediate predecessor of the famous cardinal of that name, was now the archbishop, and it was four years after this, viz. in 1538, that he began to repair and enlarge the buildings of the seminary called the Pedagogy, the original seat of the university, with a view to convert them into accommodations for a college which he proposed to endow. He was prevented by death from completing his design; but it was in some measure followed out by his nephew and successor the cardinal, and Hamilton the next archbishop. This is the institution now subsisting by the name of St Mary's or the New College.

The execution of the famous Wishart, a learned and eminent preacher of the doctrines of the Reformation, took place here on the 2d of March, about seven years after, viz. in 1545. This gentleman, who was a younger son of the laird of Pittarrow in the Mearns, having embraced, while abroad on his travels, the doctrines of the protestants of Germany, was anxious on his return home, to communicate, as speedily and as extensively as possible, to his countrymen, the blessings which he conceived a knowledge of these doctrines to convey. He therefore began to preach them with great assiduity and zeal. But he had not proceeded far in this pious work, till he was seized by the emissaries of the ecclesiastical power, examined, found guilty, and condemned to be publicly burned. The notorious Cardinal Beaton was at that time archbishop, and at the execution of Wishart, which took place in the front of the castle, contemplated from a window the inhuman spectacle. As the death of this gentleman was an event of uncommon interest at the time among all ranks of people, and as it was followed soon after by the assassination of the cardinal himself, on almost the same spot, and to hasten whose end it certainly contributed, the reader perhaps may not be

unwilling to see the particulars of the execution as they are detailed by archbishop Spotswood.

“ Within a little space, says he, two executioners came up to him, (*i. e.* Mr Wishart) one of whom apparelled him in a black linen coat, the other fastened some bags of powder upon all the parts of his body, and, thus arrayed, he was brought to an outer room, where he was commanded to stay till all things were prepared. A scaffold was in the mean time erected on the east part of the castle, towards the abbey, with a great tree in the midst of it in manner of a gibbet, unto which the prisoner was to be tied; and right against it was all the munition of the castle planted, if perhaps any should press by violence to take him away. The fore tower was hung with tapestry, and rich cushions laid for the ease of the cardinal and prelates, who were to behold that spectacle. And when all things were made ready, he was led forth with his hands bound behind his back, and a number of soldiers guarding him to the place of execution.

“ Being come there, and gone up upon the scaffold, he turned himself toward the people, and besought them not to be offended with the good word of God because of the torments

they saw prepared for him, desiring them withal to shew his brethren and sisters who had often heard him, that the doctrine he taught was no old wives' fables, but the true gospel of Christ given him by the grace of God, which he was sent to preach, and for which he was then, with a most glad heart and mind, to give his life. Some have falsely spoken, said he, that I should hold the opinion that the souls of men departed, sleep after their death until the last day: but I know and believe the contrary, and am assured that my soul shall be this night with my Saviour in heaven. This said, he bowed his knees, and, having conceived a short but most pithy prayer, he was led to the stake, and then cried aloud, "O Saviour of the world, have mercy upon me; Father in heaven, I commend my spirit into thy holy hands!" The executioner having kindled the fire, the powder that was fastened to his body blew up.

"The captain of the castle, who stood near him, perceiving that he was yet alive, bade him be of good courage, and commend his soul to God. This flame, said he, hath scorched my body, yet hath it not daunted my spirit: but he who from yonder high place beholdeth us with such pride, shall within a few days lie

in the same as ignominiously as now he is seen proudly to rest himself."

Such were, according to our historian, the last words of this unfortunate man, and they were verified, as is well known, in a remarkable manner, by the subsequent assassination of the cardinal, who was put to death within a period of less than fifteen months after, and his body exposed by his murderers *ignominiously* to public view, in the same window of the castle from which he had beheld the execution of Wishart.

The conspirators against his life, at the head of whom was Norman Leslie, eldest son of the earl of Rothes, had resolved to carry their design into execution on Saturday the 29th of May 1546. On the morning of that day, at the early hour of three o'clock, they assembled by appointment, to the number of sixteen persons, within the church-yard of the monastery, and, to avoid suspicion, agreed that they should attempt to get access to the castle by small parties of two or three at a time. This they were enabled to accomplish with less difficulty than might have been at first expected; for the cardinal had at that time employed about the place a great number of people in the construction of a set of new works, by which it was

proposed to render the castle impregnable. But this, instead of obstructing, contributed to favour the fatal enterprize; for the bustle and stir occasioned by the workmen passing and re-passing along the draw-bridge made the conspirators pass without particular notice. They had no sooner entered than they proceeded to turn every other person out; and although there were then in the castle no fewer than one hundred and fifty people, workmen and domestics together, yet, such was their address and intrepidity, that they cleared the fortress of them all. They next proceeded to the apartment where the cardinal was still in bed, and, after having been refused admittance by him, broke open the door. They reproached him for his past crimes in the most bitter and opprobrious terms, particularly for the death of Wishart, and, after protesting solemnly that it was not out of hatred to his person or desire of his wealth that they were prompted to act in the manner in which they did, but solely because of his obstinate and continued opposition to the true gospel of Christ, Mr James Melvil, who made this speech, stabbed him three times to the heart with a dagger. Such was the unhappy end of this ambitious ecclesiastic, whose inordinate

love of power, as is too often the case, had steeled his heart against the impressions of humanity, and gave a colouring of justice at the time to the perpetration of a deed which could not otherwise have been viewed without the strongest sentiment of reprobation.

The conspirators kept possession of the castle, and resolved to defend themselves, being joined within a short space by one hundred and twenty of their friends. But as they were besieged before it was long by a powerful army by land, and a French fleet of sixteen sail by sea, they were at last, after a resolute defence of four months, compelled to submit. They were allowed honourable terms, but most of them being afterwards conveyed to France, were cruelly treated, and several even sent to the galleys, among whom was the celebrated reformer John Knox. The castle itself was demolished. Some allege that this took place in conformity to an article of the canon law which ordains that a house in which a cardinal has been slain is to be immediately razed; but the true cause probably was the fear of the regent that the place might again fall into the hands of the English.

It may be thought rather singular, perhaps, that no writer or document informs us of the

place in which the cardinal was interred, or even whether he ever received any interment at all*. John Knox only, after having, as he expresses himself, “written merrily” upon the subject, informs us, that “as his funeral could not be suddenly prepared, it was thought best to keep him from spoiling, to give him great salt enough, a cope of lead, and a corner in the sea-tower, (a place where many of God’s children had been imprisoned before) to wait what exequies his brethren the bishops would prepare for him.”

This indecent and surely ill-timed *merriment* can hardly fail to inspire disgust ; but the following lines of Sir David Lindsay of the Mount express, perhaps with tolerable accuracy, the sentiments of the most judicious individuals of the reformers at that time :

* Since writing the above, the author has met with the following words in the manuscript account of the bishops of St Andrews, drawn up by Sir James Balfour, about the year 1660 : “ His corpse (speaking of cardinal Beaton) after he had lyne salted in the bottom of the sea-tower within the castell, was some 9 months thereafter taken from thence, and obscurely interred in the convent of the Black friars of St Andrews, in anno 1547.”

“ As for the cardinal, I grant,
He was the man we well might want,
God will forgive it soon.
But of a truth, the sooth to say,
Although the lown be well away,
The deed was foully done.”

The writers of the times of which we are now speaking, furnish us with some curious instances of the ignorance * of the popish clergy of this place, which, though probably exaggerated, were not perhaps without foundation.

The New Testament, they inform us, was believed by some of these ecclesiastics to be a

* To remove this ignorance, archbishop Hamilton caused a catechism to be published, containing a short exposition of the ten commandments, the creed, and the Lord's prayer; and the same having been approved by the church courts, it was ordained that all curates should read a portion of this catechism to the people on Sundays and holidays, when there was no sermon. As this publication was sold to the people for the small sum of twopence, to enable every one to have a copy, the ridiculous name of the *Twopenny-faith* came at length to be attached to it. We are told, indeed, by a Roman Catholic author, that the book itself was not actually sold for twopence, but that it was printed and distributed gratis among the people by the archbishop, excepting only the small sum above mentioned, which he allowed the distributors to receive for

forgery of Martin Luther, and the reading of it by the people deemed a most unpardonable crime.

The following instance, which occurred in 1550, is perhaps worth inserting. Richard Marshall, prior of the Black Friars at Newcastle, having come that year to St Andrews on a visit to the archbishop, happened to maintain, in one of his sermons, that the Paternoster ought to be addressed to God only, and not to the saints. Some professors of the university took offence at this doctrine, and applied to a Franciscan friar of the name of Tottis to undertake the refutation of the prior, and to prove in a sermon that the Paternoster ought to be addressed to the saints as well as to God. This friar, whose impudence seems to have been equalled only by his ignorance, readily undertook the task, and having read out one day for his text the following passage of the gospel of St Matthew, “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” he went on to prove from it

their trouble. The book, he says, was a very learned work, in large octavo. It is stated by Martine to have consisted of about 700 pages, and contained, he says, the “Popish doctrine.”

that the Paternoster ought to be addressed to the saints. For, said he, all the petitions of the prayer, (*i. e.* of the Paternoster) apply to the saints. If we meet, for example, (exclaimed the friar, a venerable old man in the streets, do we not say to him, **Good Morrow, father?** Much more, then, may we in our prayers call the saints our fathers : and as we all know that they are in heaven, may we not with the greatest propriety say to any one of them, “**Our father which art in heaven?**”

Again, we know that God has made their names holy ; therefore, we may say to any of them, “**Hallowed be thy name.**” And as they are all in the kingdom of heaven, that kingdom is theirs by possession, and we may well address to them this petition, “**Thy kingdom come.**” Farther, it is certain, that unless they had conformed in every thing to the will of God, and their wills been the same with his will, they never could have been admitted into the kingdom of heaven ; therefore, when we say to any of the saints, “**Thy will be done on earth as it is in heaven,**” we in fact pray for the same thing as if we addressed the petition to God himself. I do acknowledge, said he, that it is not in the power of the saints to give us our daily bread, but still

they can pray to God for us that he may give us our daily bread, which amounts to very nearly the same thing.

A similar sort of interpretation and comment did the friar attempt to give upon the remaining petitions of the prayer, but with so little success, that his audience almost all burst out a-laughing, and so grossly had he exposed himself in the eyes of even the meanest of the people that the boys, says archbishop Spotswood, were seen to follow him up and down the streets next day, and address him by the nickname of Friar Paternoster, of which he was so much ashamed, that he soon left the place.

But the controversy, continues the same author, did not yet cease. The members of the university were as much divided upon it as ever, and a meeting of that learned body was called on purpose thoroughly to discuss, and if possible to decide the question. In this meeting, it was argued, that the Paternoster ought to be addressed to God *formally*, and to the saints *materially*; but others were of opinion, that the distinction thus stated was by no means a proper one, and that it ought to be *principally* and *less principally*. Others preferred *ultimately* and *not ultimately*; and others again

primarily and *secondarily*. But the majority at last determined that the proper distinction in this case was *capiendo strictè* and *capiendo largè*, *strictly speaking* and *generally speaking*. Nor was the controversy yet decided, adds our author, but referred to the consideration of the provincial synod, which was to meet at Edinburgh in the following January.

In the spring of 1558, St Andrews became again the scene of another of these cruel deeds, which, to the disgrace of religion and humanity, have been so often perpetrated under the pretence of doing God service. Walter Mill, an old decrepid priest, of the parish of Lunan, near Montrose, having ceased to perform mass, was suspected of heretical opinions. He was apprehended, therefore, and brought to St Andrews, examined, found guilty, and condemned.

The fate of this infirm old man, who, being upwards of eighty years of age, was unable to walk without help from his prison to the place of execution, produced in the minds of the populace the utmost indignation and horror.. And so strongly was this expressed, that it put an end to the exhibition of such scenes for the future, for this was the last execution of a heretic

which disgraced the annals of Scotland during the period of the reformation from popery.

The new religion began now to make rapid and decisive progress. The time was fast approaching when it was to prevail over all opposition, and any persecution of its members tended rather to advance than to retard it. The bond had been entered into, so well known by the name of the Covenant, and it had been sworn to and subscribed by some of the first nobility of the kingdom. The association thus formed had assumed to themselves the name of the Congregation of Christ, while they stigmatized their popish opponents by the title of the Synogogue of Satan. John Knox, on Sunday the 29th of May 1559, preached a sermon at the town of Crail, in which he represented the favourers of popery as guilty of the heinous and detestable crime of idolatry, and their churches as containing the monuments of it, namely pictures and images. The effect of his eloquence was such, that the populace immediately rose, and in a very short time demolished all the churches in Crail, Anstruther, and the other adjacent towns along the sea-coast. They then proceeded to St Andrews, where the preacher delivered another sermon of the same.

sort on Sunday the 5th of June *; and the effect of it was similar to that which had before taken place at Crail, for the infuriated mob set instantly about demolishing the superb cathedral church, plundered both the monasteries of the Black and Grey Friars, and razed these edifices to the ground †.

During the perpetration of such outrages, the Queen-regent was with the army at Falkland, and Hamilton the archbishop, who had gone thither to attend her, being informed of what had happened, came immediately to St Andrews. But finding matters too far gone for his authority to be of any avail, and his stay in the city not very likely to be exempt

* "John Knox preached a sermon at Crail, says Spotswood, and persuaded the expulsion of the French. The people were so moved by his exhortation, that they immediately set about pulling down altars, images, and every thing which had been abused to idolatry; and did the same next day at Anstruther, and from thence came to St Andrews."

"That day, being Sunday, John Knox preached in the parish church of St Andrews, and did so excite the auditors, that they went and demolished and razed to the ground the Black and Grey friars, and made spoil of all the churches."

† It is observed by Keith, that notwithstanding these friars professed poverty, yet, when their nests were pulled down, they were found to be too rich for mendicants.

from personal danger, he judged it prudent to withdraw privately and return next morning early to the queen. The latter issued immediate orders to all the French auxiliaries she had in her army to commence their route for St Andrews. But being opposed, at the town of Cupar, by a body of three thousand reformers, who were before hand with her in getting possession of the town, and whom the spies she sent to reconnoitre reported to be much more numerous than they actually were, a treaty was set on foot betwixt the two parties for the purpose of concluding a peace. But though a truce of eight days was agreed upon, and a stipulation made, that before that period expired the Queen and the Congregation should each send deputies to St Andrews invested with the necessary powers, yet the truce was permitted to expire, and no peace concluded.

It was at St Andrews, in June 1583, that James VI. found means to make his escape from the state of captivity into which he had been brought at Ruthven, and detained for nearly a twelvemonth by the Earls of Mar, Gowrie, Glencairn, and others. The king having got permission from these noblemen, who then attended him at Falkland, to pay a

visit to his uncle the Earl of March, who resided in the monastery of St Andrews, went to view the works of the castle a short time after his arrival. He entered that fortress accompanied by the governor, to whom he had confided his intentions, and was no sooner in than he commanded that the gates should be shut, and no admission allowed to the party who had attended him from Falkland. Having thus recovered his liberty, he was soon joined by the well affected part of his nobility; and a proclamation was forthwith issued by him, "commanding all the lieges to remain quiet, and discharging any nobleman or gentleman from coming to court accompanied by more than the following number of attendants: viz. fifteen for an earl, fifteen for a bishop, ten for a lord, ten for an abbot or prior, and six for a baron, and these to come peaceably under the highest penalties."

Three years had scarcely elapsed, after this adventure of the king at St Andrews, when the attention of the citizens was roused by an event of a very different nature. This was owing to a dispute betwixt the rector of the university and the archbishop. Mr Andrew Melvil, the rector alluded to, was a man of

learning and ability, but uncommonly ardent in his temper, and scarcely set limits to his revenge. He had been bred at Geneva, and had imbibed the principles of that church. He was the first person in Scotland who ventured to call in question the lawfulness of the episcopal office, and is undoubtedly to be considered as the original promoter of presbyterianism in this kingdom. Suspecting that Archbishop Adamson had been the framer of an act of parliament, which had passed two years before, and was hostile to some of his views, he formed the idea of making an effort to ruin the archbishop entirely. For this purpose he employed his influence to get together at St Andrews, in the month of April 1586, an assembly consisting of barons, gentlemen, and ministers of the church, in order to institute an inquiry into the conduct of the archbishop. The latter entered his protest against the jurisdiction of this meeting, and appealed to the king and parliament. But, notwithstanding this, he was condemned by a majority of only two, and a sentence of excommunication appointed to be pronounced upon him. The moderator, however, who was a gentleman of the name of Wilkie, professor of philosophy in St.

Leonard's college, overawed by the dignity of the pannel, and ashamed of the smallness of the majority who had taken upon themselves thus to condemn him, refused to pronounce the sentence, and immediately left the chair ; nor was there any other of the members who would take upon himself to supply his place. The assembly, therefore, fell into confusion, and was breaking up without the sentence being pronounced at all, when "a young fellow," says Spotswood, "of the name of Andrew Hunter, after a number of the members had begun to leave the house, willed them to stay, professed that he was warned by the Spirit to pronounce the sentence, and so ascending the chair, he read the same out of the book, a few only remaining as witnesses."

This meeting was held in the hall of St Leonard's college, and the disorderly nature of their proceedings was pretty well imitated next day, by a strange piece of conduct on the part of their enemies ; for, it being Sunday, "a person of the name of Cunningham," says the above cited author, "a cousin of the archbishop, came to church during divine service, accompanied by two of the archbishop's servants, and, ascending the reader's desk, pronounced sentence of excommunication against

the said Mr Melvil himself, and others of the ministers of Fife who had been most violent in the cause."

In 1593, the popish lords, as they were called, viz. the Earls of Huntly, Angus, and Errol, Lord Home, and Sir James Chisholm, had sentence of excommunication passed upon them here, a measure which gave occasion afterwards to the most unhappy disturbances in the state. And, in 1597, both the ministers of St Andrews, Mr David Black and Mr Robert Wallace, were deposed from their office for sedition. Black had been censured the year before for uttering false and seditious language from the pulpit; such as affirming that the popish lords had again returned into the country by the king's permission, and that thereby the king had discovered the "treacherous hypocrisy of his heart;" that "all kings were the *devil's bairns*, and that the devil was in the court and the guiders of it." He was proved to have used in his prayer these indecent words, when speaking of the queen, "We must pray for her for fashion's sake, but we might as well not, for she will never do us any good." He called the Queen of England an atheist, and the Lords of Session *bribers*; and said that the nobility at large "were de-

generate, godless, dissemblers, and enemies to the church." For all this vile abuse he was delivered over by the council to the king, to be punished as his Majesty might think fit. But his punishment was insufficient to deter his colleague, Wallace, from being guilty of the very same sort of misconduct next year. They were both therefore deposed, and it seems to have been a measure agreeable, and therefore honourable, to the sentiments of the citizens of St Andrews; for, on a successor being appointed to one of them, the very next day, he was received, says our author, "with loud acclamations of applause."

The same year it was appointed that there should be a royal visitation of the university, and many things were found out of order in that celebrated seminary. In the new college particularly, of which the before mentioned Mr Andrew Melvil was principal, and who, contrary to the usual practice and the statutes of the university, had found means to continue himself in the rectorship for a number of years together, a variety of the most flagrant and intolerable abuses had taken place. The revenues of the college were mismanaged, or embezzled, the proper mode of teaching altogether neglected, and the students, instead of

lectures on divinity, were accustomed to be entertained with discussions on topics of politics; such as, Whether a hereditary or an elective monarchy was the best? Whether it was lawful to depose kings, in case they were found to abuse their power, and how far that power should extend? Abuses such as these called loudly for a remedy. The king appointed a committee to manage the funds of the three colleges in conjunction, consisting of the most respectable and trust-worthy members of the university, together with a number of the neighbouring gentlemen; and he bound over the members of the new college, by an express statute, to confine themselves in their lectures to particularly specified subjects, and never to indulge, on any account, in academical discussions on politics. All this, however, was not sufficient to secure the continuation of good order, for, in less than two years thereafter, we find him again repeating his visitation, and passing severe laws against abuses that were still found to exist.

On the accession of the king to the English throne, in 1603, it was with no small degree of concern that his presbyterian subjects in Scotland observed, within a short time, his growing predilection for episcopacy. They

became jealous of his intention to introduce that religion here, and were at little pains to conceal their high disapprobation of it. Mr Andrew Melvil, principal of the new college, of whom we have had occasion to speak before, became so unguarded in his expressions, and so open in his invectives against the conduct of the king, as well as against the whole episcopal order at large, that he was summoned before the privy-council, and committed in close custody to the tower. He remained in a state of confinement for upwards of three years, and was never after permitted to return to Scotland. When he had obtained his liberty, he retired to Boulogne in France, where, after living some time in a state of obscurity and neglect, he at length died a lingering and painful death. It is remarked by archbishop Spotswood, that "this man and his party, for a long while after the death of archbishop Adamson, whom they had excommunicated in 1586, and treated in every respect with the greatest cruelty and injustice, never ceased to hold forth in their discourses that all his sufferings were the judgments of God upon him, so now it might have been retorted with the same justice upon this Mr Melvil himself, if we were warranted, continues he, in mea-

suring the love of God, either to persons or causes, by their external accidents."

In 1609, St Andrews was the scene of a state-trial. This was that of Lord Balmerinoch, secretary of state to James VI. His crime was the having surreptitiously procured the king's signature to a letter addressed to the pope; and his fate was, to be condemned by a jury of fifteen of his peers, and sentenced to have his hands and feet cut off, and his lands and titles forfeited. The first part of the sentence was remitted by the intercession of the queen, but he died a short time after, in his own house, of a broken heart.

In 1617, James VI. having, from what he himself calls a *salmon-like instinct to see the place of his breeding*, come down on a visit to Scotland, convened an assembly of the clergy, both ministers and bishops, at St Andrews. He addressed them in a speech of considerable length, in which he, without disguise, proposed the introduction of episcopacy, and upbraided them with what he called "having mutinously assembled themselves, and formed a protestation to cross his just desires." They were, however, so submissive to their sovereign, and so earnestly solicitous to obtain from him an assembly of the whole

church, to consider a subject of such magnitude with the attention it required, that he granted them one to meet in the following November. This assembly met accordingly, but they were far from satisfying him in their proceedings ; for being informed, while at Newmarket en his way home, of the resolutions to which they had come, he wrote an angry letter to the two archbishops conjunctly, and another to the archbishop of St Andrews, in which letters he tells them, that *he is now come to such an age, that he will no longer be fed with broth* ; and, speaking of the article of kneeling at the sacrament, which he was so anxious to have introduced, he expresses himself thus : “ In conclusion, seeing either we and this church here must be held idolatrous in this point of kneeling, or they reputed rebellious knaves in refusing the same, and that the two foresaid acts are conceived so scornfully, and so far from our meaning, it is our pleasure that the same be altogether suppressed, and that no effect follow thereupon.”

James was the last monarch who ever honoured St Andrews with his presence. During the long period of troublesome times which followed after his death in 1625, while his son and two grandsons successively filled

On Saturday the 3d of May 1679, a party of the most forward and zealous of the covenanters, consisting of nine persons, many of them of respectable families, and at the head of whom was David Hackston, Esq. of Rathillet in the county of Fife, came abroad at an early hour to way-lay a person of the name of Carmichael, on the heights betwixt Cupar and St Andrews. This Carmichael, who had been lately a merchant in Edinburgh, and had failed in trade, was now employed by the privy-council as the fittest person they could find for searching out and bringing to punishment the frequenters of field-preachings, and as he executed his commission with the utmost severity and rigour, he was of course particularly odious and hateful to the covenanters. The party above mentioned, therefore, had resolved upon the death of this man, and, knowing he was to be out that morning, had the highest hopes of falling in with him. But he having got notice of their intentions, eluded their pursuit.

The day being now advanced, and no appearance of their man, the party were upon the point of separating and retiring each to his respective home, when a country boy informed them that the archbishop of St Andrews was

coming that way. He had stopped on his way from Edinburgh at the house of a clergyman near the village of Seres, and his road from thence to St Andrews lay only at a small distance. The information was too important to be received by the party with indifference. They interpreted the thing immediately into a divine interposition in their favour, and exclaimed, with rapture, "he is delivered into our hands." From that moment they resolved that the archbishop should be put to death. And selecting from among their number a leader whom they all swore to obey, they set off in full chace after the carriage, which was by this time come within sight. The prelate, seeing himself pursued by a party of armed men, and being incapable of resistance, as he was unattended by his usual retinue, gave orders to his coachman to drive with all possible speed. But he had not proceeded far till he was overtaken by his inhuman pursuers, and barbarously assassinated. The place is in Magus Muir, about three miles to the south-west of St Andrews, and within sight of the town. The fatal spot is still marked by a large heap of stones. It is remarkable that these assassins, though it was now betwixt twelve and one o'clock of

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the day, and although they stayed to secure the archbishop's papers and rifle his person, all escaped unnoticed ; nor were any of them ever after discovered and brought to justice. But at the end of four months, five persons, who had been taken prisoners at the battle of Bothwell, were brought and executed on Magus Muir, as victims to his manes.

There were only two archbishops at St Andrews after the death of Sharp, viz. Alexander Burnett, who was promoted to it from the see of Glasgow, and died in 1684; and Arthur Ross, who succeeded him, and continued to hold the living till the Revolution of 1688, which set aside him and all the rest of his brethren of that order in Scotland.

From this period the history of St Andrews becomes less interesting. It gradually fell into decay after it had ceased to be the seat of the archbishop, and the want of this pre-eminence, combining with the other causes arising from the badness of its harbour, and the inconveniency of its situation for the establishment of commerce or manufactures, gradually diminished its population, and damped the enterprise of its inhabitants.

The following detached articles, however, will not, it is hoped, be unacceptable.

THERE is a petition of the magistrates and council of St Andrews to the celebrated General Monk, with his answer thereto, lying in the convener's box of the seven trades of this city, of which the following is a copy :

“ To the right honourable General Monk, commander in chiefe of the forces in Scotland, the petition of the provost, bailies, and remenant counsell of the city of St Andrews, for themselves and in name and behalf of the remanent inhabitants thereof, humbly sheweth,

“ That the foresaid cittie (by reason of the total decay of shipping and sea trade, and of the removal of the most eminent inhabitants thereof to live in the country, in respect they conceive themselves to be overburdened with assessments and quarterings) was accustomed to pay forty-three pounds Sterling of assessment monthly, a sum which the petitioners are not able to pay ; nevertheless Mr Glover, collector of the shyre of Fife doth demand of the petitioners seven pounds more monthly since the first of November last, a burden which the petitioners are not able to undergo,

unless they disable themselves altogether of their livelihood and subsistence, which calls to your Honour for redress, considering their fall will occasion detriment to the commonwealth: And, therefore, it is humbly petitioned that your Honour may be pleased to take the premises to consideration, and redress the samyne by discharging of the foresaid collector to exact any more from the petitioners, since the foresaid first of November last, but only their accustomed assessment of forty-three pounds Sterling monthly; and likewise, that it may please your Honour, in respect of the petitioners their debilitie, to give them such an ease of their assessment for the future as your Honour shall conceive fit and their low condition calls for." (Signed) &c.

The General's answer follows :

Dalkeith, 9th July 1655.

" In regard the warrants are issued forth for the months past, I cannot alter the samyne for the time past, onlie there is three pounds abated for Julie and August, but before Julie next the collectors must receive according to their warrants.

(Signed) GEORGE MONK.

There is a rude design engraved and to be met with frequently among old furniture, prints, and paintings throughout Scotland, commemorative of a remarkable event which happened in the case of seven young men of this place in the year 1710. They had been accustomed to make short excursions now and then upon the water ; and leaving the harbour of St Andrews on the 19th of August, proceeded, as the day was fine, a considerable way out to sea. By accident, however, they lost an oar, and, in consequence of this misfortune, were unable to regain the land. Five whole days were they tossed about in this situation, at the mercy of the waves, and on the sixth found themselves driven in by a gale from the east, to the foot of a vast perpendicular rock called the Hern-heugh, about fifty miles from St Andrews and near Aberdeen. They were by this time almost worn out by the severe agitations of alternate hope and fear, watching and hunger ; yet two of them, notwithstanding, by almost incredible efforts, found means to clamber to the top of the rock, and were soon observed by an old fisherman of the name of Shepherd, who dwelt near the place. This man, with the greatest care, had them all conveyed to his hut,

they can pray to God for us that he may give us our daily bread, which amounts to very nearly the same thing.

A similar sort of interpretation and comment did the friar attempt to give upon the remaining petitions of the prayer, but with so little success, that his audience almost all burst out a-laughing, and so grossly had he exposed himself in the eyes of even the meanest of the people that the boys, says archbishop Spotswood, were seen to follow him up and down the streets next day, and address him by the nickname of Friar Paternoster, of which he was so much ashamed, that he soon left the place.

But the controversy, continues the same author, did not yet cease. The members of the university were as much divided upon it as ever, and a meeting of that learned body was called on purpose thoroughly to discuss, and if possible to decide the question. In this meeting, it was argued, that the Paternoster ought to be addressed to God *formally*, and to the saints *materially*; but others were of opinion, that the distinction thus stated was by no means a proper one, and that it ought to be *principally* and *less principally*. Others preferred *ultimately* and *not ultimately*; and others again

primarily and *secondarily*. But the majority at last determined that the proper distinction in this case was *capiendo strictè* and *capiendo large*, *strictly speaking* and *generally speaking*. Nor was the controversy yet decided, adds our author, but referred to the consideration of the provincial synod, which was to meet at Edinburgh in the following January.

In the spring of 1558, St Andrews became again the scene of another of these cruel deeds, which, to the disgrace of religion and humanity, have been so often perpetrated under the pretence of doing God service. Walter Mill, an old decrepid priest, of the parish of Lunan, near Montrose, having ceased to perform mass, was suspected of heretical opinions. He was apprehended, therefore, and brought to St Andrews, examined, found guilty, and condemned.

The fate of this infirm old man, who, being upwards of eighty years of age, was unable to walk without help from his prison to the place of execution, produced in the minds of the populace the utmost indignation and horror.. And so strongly was this expressed, that it put an end to the exhibition of such scenes for the future, for this was the last execution of a heretic

ferers, and raised a permanent fund for their support." **STATISTICAL ACCOUNT, Vol. XIII.**

"One of the fatal accidents that happen on the sand-banks and rocky shore near St Andrews, gave rise to a striking instance of courage and presence of mind, prompted by the finer and more exalted emotions of the soul, of which few more deserving of record occur in any age or country. On Friday the 5th of January 1800, the sloop Janet of Macduff was driven on the sands near St Andrews. Every attempt to save the vessel by the townsmen proving ineffectual, she went to pieces. The crew, worn out by fatigue, were unable to struggle with the waves any longer; and several fruitless attempts to save the helpless sufferers but heightened their despair. John Honey, a student in the university of St Andrews, fearless of all danger, plunged amid the fury of the waves, seized the benumbed seamen, one by one, and laid them in safety on the beach. The reward tendered to this humane and intrepid youth was more honourable than lucrative. Soon after this event, the magistrates invited him to an elegant entertainment, and presented him with the freedom of the city, accompanied by an address suited

to the occasion, of which the subjoined is a copy. " This hereditary ticket I have the honour of presenting to you, in the absence of the Right Honourable the Earl of Kelly, Lord Provost of this city. It is the only gift that this corporation can bestow upon you, for your wonderful and unexampled exertions in rescuing from the jaws of death the master and four seamen of the sloop the Janet of Macduff, wrecked in these sands of St Andrews, and who, but for your humane and unparalleled exertions, at the imminent hazard of your own life, must have inevitably perished."

(Signed) CATHCART DEMPSTER,
Dean of Guild.

Edinburgb Courant of the 9th January 1800.

from personal danger, he judged it prudent to withdraw privately and return next morning early to the queen. The latter issued immediate orders to all the French auxiliaries she had in her army to commence their route for St Andrews. But being opposed, at the town of Cupar, by a body of three thousand reformers, who were before hand with her in getting possession of the town, and whom the spies she sent to reconnoitre reported to be much more numerous than they actually were, a treaty was set on foot betwixt the two parties for the purpose of concluding a peace. But though a truce of eight days was agreed upon, and a stipulation made, that before that period expired the Queen and the Congregation should each send deputies to St Andrews invested with the necessary powers, yet the truce was permitted to expire, and no peace concluded.

It was at St Andrews, in June 1583, that James VI. found means to make his escape from the state of captivity into which he had been brought at Ruthven, and detained for nearly a twelvemonth by the Earls of Mar, Gowrie, Glencairn, and others. The king having got permission from these noblemen, who then attended him at Falkland, to pay a

visit to his uncle the Earl of March, who resided in the monastery of St Andrews, went to view the works of the castle a short time after his arrival. He entered that fortress accompanied by the governor, to whom he had confided his intentions, and was no sooner in than he commanded that the gates should be shut, and no admission allowed to the party who had attended him from Falkland. Having thus recovered his liberty, he was soon joined by the well affected part of his nobility; and a proclamation was forthwith issued by him, "commanding all the lieges to remain quiet, and discharging any nobleman or gentleman from coming to court accompanied by more than the following number of attendants: viz. fifteen for an earl, fifteen for a bishop, ten for a lord, ten for an abbot or prior, and six for a baron, and these to come peaceably under the highest penalties."

Three years had scarcely elapsed, after this adventure of the king at St Andrews, when the attention of the citizens was roused by an event of a very different nature. This was owing to a dispute betwixt the rector of the university and the archbishop. Mr Andrew Melvil, the rector alluded to, was a man of

It was Alexander I. who conferred upon the see of St Andrews the famous tract of land called the *Cursus Apri*, or Boar's Chace, of which it is not now possible for us to assign the exact limits ; but the most probable opinion is, that it extended westward from Pittmillie burn to the new mill of Dairsie, being about eight miles in length, and from two to five in breadth, a tract of about twenty-four square miles. “ Auxit (Alexander) quoque (says Hector Boece) facultates sacræ ædis D. Andreæ, cum aliis quibusdam prædiis, tum eo agro cui nomen est Cursus Apri, ab a pro immensæ magnitudinis qui, edita hominum et pecorum immensa strage, sæpe nequicquam a venatoribus magno ipsorum periculo petitus, tandem ab armata multitudine invasus per hunc agrum profugiens confossus est.”

“ He (Alexander) augmented also the revenues of the holy church of St Andrews, by conferring upon it, besides other farms, the *Cursus Apri*, or Boar's Chace, so called from a boar of uncommon size, which, after having made prodigious havoc of men and cattle, and having been frequently attacked by the huntsmen unsuccessfully, and to the imminent peril of their lives, was at last set upon, by the whole country up in arms against

him, and killed while endeavouring to make his escape across this track of ground." The historian farther adds, that there were extant in his time manifest proofs of the existence of this huge beast; its two tusks, of an astonishing size, viz. sixteen inches long and four thick, being fixed with iron chains to the great altar of St Andrews.

According to the best authorities, there were thirty-three successive prelates in St Andrews before the see was elevated to the dignity of an archbishopric. But, in 1471, Nevill, archbishop of York, having revived a claim of superiority over the Scottish clergy, which had been often made before by his predecessors in office, and had been productive of much dispute and ill-will betwixt the two countries, the pope, to put an end to such disputes for the future, and to silence the pretensions of the archbishop of York for ever on this head, was prevailed upon to grant a bull erecting the bishopric of St Andrews into an archbishopric, and subjecting to it the other dioceses of the church of Scotland. The prelate, in whose favour this bull was obtained, was Patrick Graham, formerly bishop of Brechin, and brother, by the mo-

ther's side, to the celebrated James Kennedy—his immediate predecessor *.

Graham, along with the primacy, had obtained the power of a legate from the pope, for the reformation of abuses, and correcting the vices of the clergy. But he does not appear to have been aware of the difficulties he had to encounter here, for the clergy, with one consent, set themselves in opposition to him, and had influence enough to destroy his credit even with the pope himself. They accused him to his Holiness of schism, and other enormous crimes, and prevailed so completely as to get him degraded from his office. "The nobility and courtiers also," says Spotswood, "became his most violent opponents, in so much that he was suspended by the king, excommunicated by the pope, expelled from his see, and, at the end of thirteen years from the

* Kennedy and he were the sons of Mary Stuart, youngest daughter of Robert III. She was thrice married; first, to James Kennedy Earl of Dunmore, by whom she had two sons, Gilbert Lord Kennedy, and James Bishop of St Andrews; secondly, to Douglas Earl of Angus, by whom she had also two sons, who were successively earls of Angus; and, thirdly, she was married to Sir George Graham of Murdoch, by whom she had James Graham, the founder of the family of Fintray, and Patrick Graham, the first archbishop of St Andrews.

date of his election, died in a state of imprisonment in the castle of Lochleven."

The following is an instance of the virtue and good sense of this prelate, though it, in truth, proved to be one of the causes of his greatest misfortunes. William Shevez, a young man of quick parts and a plausible address, had studied under one Sperinc, a celebrated French astrologer. On his return to Scotland, he recommended himself so much to the king, by the brightness of his genius and his skill in astrology, that he was appointed in a short time to the archdeaconry of St Andrews. Against this appointment the archbishop entered his most solemn protestation, declaring that he never could admit into an office of this kind a person who had addicted himself to the cultivation of such studies. Exasperated at the repulse, Shevez applied himself to a person of the name of Lock, rector of the public schools in the university, and this Lock actually took upon him to excommunicate the archbishop, the consequence of which was, that he was deprived of all his attendants, revenues, and effects, and reduced in a short time to the most deplorable distress. He was arrested in his own palace, the castle of St Andrews, for payment of the fees of the

bulls that had been issued in his favour by the court of Rome; and becoming affected in his understanding by the greatness of his sufferings, he was committed in charge to Shevez, his former enemy, who was declared his co-adjutor, and at last obtained his see.

Not long after the promotion of Shevez, Blacater, bishop of Glasgow, procured also from the pope the erection of his see into an archiepiscopal one, and thence arose a contest betwixt the two Scottish archbishops for pre-eminence. Shevez even refused to acknowledge the validity of the appointment of the archbishop of Glasgow, and the controversy continued for years to distract the kingdom. "But it was at length taken up," says Martine, "with the grudge of both parties, and Glasgow was declared to be a metropolitan, and the precedence was reserved to St Andrews, with a super-eminency and some power over the archbishop of Glasgow, whom St Andrews hath power to call to a national synod."—"It is certain," continues the same author, "that hereby both sees were put to loss by the arbitration and decision, for many lands were given off to the respective abettors."

The dioceses subject to the archbishopric of St Andrews, after the advancement of the

see of Glasgow to the same dignity, were the following nine: Dunkeld, Dumblain, Brechin, Aberdeen, Murray, Ross, Caithness, Orkney, and, after its erection in the reign of Charles I. Edinburgh. The province of the see of Glasgow included the three dioceses of Galloway, Argyle, and the Isles.

Several bishops of St Andrews, before Graham, had been invested with the dignity of legate, but their commissions were only temporary, as was his at the first. Afterwards, however, it became a perpetual dignity in the see, and all the archbishops after him were ex officio, *legati nati*, as appears by their signatures, but most of them were also constituted particularly *legati a latere*, or *legati de latere*, as is evident by the designations of John Hamilton, Cardinal Beaton, and others.

These *legati* or legates, are representatives of the supreme pontiff, intrusted by him with the management of a particular country or province; or they are his ambassadors to a sovereign prince, or state. They are of three kinds, as mentioned above, *legati à latere*, *legati de latere*, and *legati nati*, that is, legates from the side, legates of the side, and legates born. The two former kinds are deemed the most honourable, as being always understood

to be the pope's particular favourites or confidants, who are *à latere* or *de latere*, by or belonging to, *i.e.* near his side ; and are special messengers constituted upon particular occasions, and invested with high powers ; whereas the situation of *legatus natus*, or legate born, is a standing dignity annexed in perpetuity to some high office in the church.

The first bishop of St Andrews, according to Martine, who ever obtained the power of a legate, was Arnold, in 1159, about 300 years before Graham, and he got it in consequence of the resignation of William bishop of Murray, who, as far as appears, continues the same writer, was the first legate the pope ever had in Scotland, and was vested with the commission in consequence of a complaint which he went to lay in person before his Holiness at Rome against "the usurpation of the archbishop of York over the church of Scotland." So that the claims of superiority brought forward at different times by this prelate over the Scottish clergy, appear to have been the indirect causes of the ruin of these claims altogether, from the gradual introduction and establishment to which they gave rise of high ecclesiastical dignities in the kingdom.

A list of the successive bishops and archbishops of St Andrews, according to Martine and archbishop Spotswood, from 840 to 1688, is here subjoined.

BISHOPS OF ST ANDREWS.

Adrian, elected 840, killed by the Danes 872.	David Benham.
Kellach.	Abell.
Malvesius.	Gamelinus, chancellor.
Kellach II. died 939.	William Wishart.
Malmore.	William Fraser, chancellor.
Malvesius II.	William Lamberton, died 1328.
Alwinus.	James Bane.
Maldwin.	<i>Vacancy of nine years.</i>
Tuthaldus.	William Landels.
Fothadus.	Stephen.
Gregorius.	Walter Trail, repaired the castle, died 1401.
Edmundus.	<i>Vacancy of thirteen years.</i>
Godricus.	Thomas Stewart.
Turgot, died 1117.	Henry Wardlaw, founder of the University, died 1444.
Eadmerus.	James Kennedy, founder of St Salvator's College, died 1465.
Robert, founder of the priory in 1120.	Patrick Graham, the first arch- bishop, died 1476.
Arnold, founder of the cathe- dral 1159.	William Shevez, died 1496.
Richard.	James Stuart, chancellor, kill- ed at Flodden, with his fa- ther, King James IV. 1513.
Roger, who built the castle 1200.	
William Malvoisine, made chancellor of the kingdom.	

Andrew Foreman.	John Spotswood, chancellor,
James Beaton, chancellor.	the historian, built the fine church of Dairsie, died 1639.
David Beaton, cardinal and chancellor, murdered 1546.	
John Hamilton, hanged at Stirling 1570.	James Sharp, assassinated in Magus-muir 1671.
John Douglas, the first Protestant bishop, died 1576.	Alexander Burnet.
Patrick Adamson, died 1591.	Arthur Ross, deprived of his office at the Revolution, 1688.
<i>Vacancy of fifteen years.</i>	
George Gladstones, died 1615.	

Adrian, the first of these bishops, having, with a number of other ecclesiastics, fled to the Isle of May during a descent of the Danes on this coast, was there slain by these invaders, in 872. Nor was the king at that time upon the throne more happy in his fate ; for having engaged the Danes at the town of Crail, he was entirely defeated and put to flight by them, and having been taken prisoner next day, “ he was beheaded at the mouth of a little cave,” says Spotswood, “ not far from Crail, which, in detestation of that fact,” continues he, “ is to this day called the Devil’s Cave.” This unfortunate monarch was Constantine II. son of Kenneth Macalpin.

Kellach II., who filled the see of St Andrews from 904 to 939, was the first bishop who went to Rome to obtain consecration from the pope,

and it clearly appears that the prelates of St Andrews had all along a certain pre-eminency and superiority over the other bishops of Scotland, though not raised to the rank of archbishops for a long while after.

The bishops of St Andrews were at an early period empowered by the pope to grant confirmation to the election of the abbots and priors chosen by their respective convents within the diocese ; and this privilege was considered of so much consequence, that in the reign of James III. an act of Parliament was procured, declaring it to be treason, banishment for ever, and incurring the king's highest indignation, to act in opposition to it, or to purchase any abbey or priory that might fall vacant within the diocese of St Andrews, otherwise than by the consent and confirmation of the bishop. The following are the abbeys and priories enumerated under this act. The abbeys of Kelso, Dunfermline, Aberbrothick, Holyroodhouse, Scoone, Lindoris, Cambuskenneth, Dryburgh, Balmerinoch, Cupar, Newcastle : the priories of St Andrews, Coldingham, Restennet, Portmollock, "besides all other prelacies and priories," says the act, "pertaining to the see of St Andrews by pri-

vilege, consuetude, or by the pope's indulgence."

In the *Reliquiae Divi Andreæ of Martine*, (chap. v. sect. 5.) we have a list of all the benefices and prelacies, as he calls them, belonging formerly to this see, and of which the incumbents were to be confirmed by the archbishop in terms of the forementioned act, taken, he informs us, from a tax-roll of the archbishopric in 1547.

To give an idea of the situation and number of these benefices, it will be sufficient to observe, that he enumerates under the archbishopric of St Andrews 26, under the deaconry of St Andrews 21, under the deaconry of Fothrick 4, under that of Gowrie 6, under that of Angus 15, under that of Mearns 7, under that of Linlithgow 21, under that of Haddington 8, under that of Dunbar 15, and under that of the Merse 8, in all 131 livings, none of which, he says, was below 40l. of valued rent annually.

The following section of the same chapter contains a list of all the kirks within the see in his own time, viz. those of the presbyteries of St Andrews, Cupar, Kirkcaldy, Dumferline, Perth, Dundee, Arbroath, Meigle, Forfar, Brechin, Mearns, in all 130, so that the see of St Andrews, when in its most flourish-

ing condition, comprehended the greatest part of the county of Fife, part of Perth, Forfar, and Kincardine shires, besides a great number of parishes, churches, and chapels in various other parts of the kingdom.

The temporal power and dignity of the archbishop seem to have been no less ample than his ecclesiastical : for, according to Martine, he was both count-palatine and lord of regality. By the former he is said to have had the power of conferring honours like a sovereign, with a chancellor* under him in a temporal capacity ; and by the latter, he had a civil and criminal jurisdiction, both of great extent. He could judge in all civil causes, says the same author, which are competent to the Court of Session, except these four : reductions, suspensions, improbations, and redemptions. He could take cognizance of all crimes committed within his regality, such as theft or murder, and upon conviction of the criminal, the escheat of his effects fell to the archbishop.

The power of a lord of regality was very nearly the same as that of a sheriff or steward ; and all the lands within the bounds of a regality were

* After the erection of the bishopric of Edinburgh, the bishop of that see was chancellor in ecclesiastical matters.

understood to belong to the lord of that regality, either in property or superiority. The archbishop of St Andrews possessed three of these regalities, Monymusk, Kirkliston, and St Andrews. The regality of Monymusk was conferred upon the see in 1057, and the marquis of Huntly, in Martine's time, was chief vassal, paying, he tells us, three hundred pounds Scots of feu-duty to the see. The regality of Kirkliston (called also the regality of St Andrews south of the Forth) was of old standing likewise, and of great extent, comprehending the greatest part of Stirlingshire, East, West, and Mid Lothian ; but at what time it was erected and conferred upon the see, is not exactly known. The archbishop's heritable bailie in this regality was of old the earl of Winton, who sold the lands and office, in 1677, to the laird of Hopeton, as appears by the charter still extant, bearing date March 6th that year. In that charter the laird of Hopeton becomes bound himself, his heirs, and assignees, to cause " all the tenants, vassals, annual-renters, and others, inhabitants within the bounds of the regality, to adhere to and ride with his lordship's principal chamberlain, or master-household, and their successors, in all conventions and *reids*, in defence of the kingdom

and commonwealth, and of his lordship and his successors, both in time of peace and war, and in all time coming when they shall be required."

The third regality belonging to this see was that of St Andrews, on the north side of the Forth, by far the most considerable and extensive of the three, and even, it is said, of the kingdom. It appears to have been at least as ancient as the year 1309, but in what bishop's time, or by what king it was conferred, is not exactly ascertained. The jurisdiction of this regality extended to all the lands holding of the archbishop of St Andrews, or of the prior and convent, or of the provostry of Kirkheugh in the shires of Kincardine, Angus, Perth, and Fife, as well as some in Lothian not included in the other regality. The Lermonts of Dairsie were the bailies of the archbishop in this regality till the 1663, when the office went out of that family, and was conferred upon the earl of Crawford in 1668. It may be worthy of remark, that a family of the name of Wann, for being what was termed heritable *dempster* of this regality, and some other services about the Guard-bridge, still possess in feu, granted to them by Archbishop Hamilton, in 1565, four acres of land near the bridge, and the

right of pasturing two horses and four cows, with the cattle of the tenants of Kincaple.

The power and privilege of admiralty was also among the rights of the see, and the archbishop was lord admiral in all places within the bounds of his own regality, comprehending almost the whole sea-coast betwixt the Forth and the Tay. In consequence of this, he and his bailie could issue *corticets* to ships, from their own admiralty-office and in the archbishop's own name. "A singular privilege," says Martine, "and by report and information peculiar to the see of St Andrews, nor is it believed that any person in Europe, beneath the dignity of a sovereign, enjoys it to the same extent."

The archbishop had the privilege also of exacting and uplifting custom upon all sorts of goods exported from the harbours within his admiralty, a privilege which was obtained as far back as the time of David II. (1362): and we find the same prince granting to the citizens of St Andrews the liberty of purchasing wool, leather, raw hides, &c. anywhere within the bishop's bounds, without being obliged to pay the great custom, as it was called, to any but the bishop's servants for the time, and granting to the bishop the possession of the

great custom upon all goods liable to custom, which might be brought into the burgh of St Andrews, or into the port thereof, or the port of Eden, or that might be shipped there, with a forfeiture of the wool, leather, and raw hides that should be found in any of these ports not duly entered *.

It has been already noticed, that the archbishop had a right to an escheat of the effects of all criminals convicted of capital offences within his regality, "and to prove," says Martine, "that this privilege is not gone into disuetude, the late archbishop of St Andrews, Dr Sharp, anno 1665, gifted the escheat of John Scot, younger, tenant in Balrymont, fallen into his lordship's hands by reason of Scot's adultery."

The same author tells us, that in an old register of the city of St Andrews, dated in the year 1309, and authenticated by act of parliament in 1612, he found it "declared and published that there were only three baronies, viz. the barony of the lord bishop of St Andrews, the barony of the lord prior of St Andrews, and the barony of the Keledai, or Cul-

* Chart. David II. June 5. 1362.

dees, within the Cursus Apri, or Boar's Chace, and that these baronies, with their inhabitants, were immediately subject to the bishop of St Andrews and his church, and to none else ; and that, among other things, the lord bishop had the power of life and death, or of dismemberment, within the said Cursus Apri, and could, from the plenitude of his regal power, give life or limbs to the criminal, who might happen to be condemned within the said bounds."

There is a charter still preserved, which was obtained by Bishop Kennedy from king James II. (1452) in which are enumerated all the lands holden of the see in Fife ; but these, though very numerous, are not one-half of what it possessed in superiority elsewhere ; for the archbishop was unquestionably the greatest superior of any subjeet in the kingdom. It was said by Sir John Spotswood of Dairsie, son of the famous historian, that the archbishop of St Andrews could leave England in a morning, and with easy journeys travel far in Scotland, and yet lodge every night on his own lands, that is to say, on lands holden of himself*.

* The archbishop held three head courts yearly within

By a tax-roll of 1665, it appears that the archbishop had at that time, holding lands of him, one marquis, fifteen earls, three viscounts, and five temporal lords, besides many considerable persons of inferior rank. The charter just mentioned has obtained the name of the golden charter, from the ample privileges it contains, and it was confirmed to archbishop Shevez by James III. on 9th July 1480. By this writ it appears that the bishops of St Andrews had the power of coining money (*mone-tæ fabrica*) a privilege granted to no other subjects within the kingdom. But “the tradition goes,” says Martine, “that they could not coin above a groat-piece; but this,” continues he, “may be allowed to be a mere conjecture, for the German bishops, who coin, are not so restricted and limited. For proof that sometimes this privilege has been in use, I have seen copper coins bearing the same *mond*, chapleted about and adorned with a cross on the top, just in all things like the *mond* set by bishop Kennedy in sundry places of St Salvator’s College, both in stone and timber, and the same way adorned, with a common St

the tolbooth of St Andrews, viz. on the second Tuesday of January, third of April, and second of October.

George's cross on the reverse. The circumscriptions are not legible. And some think that the magistrates of St Andrews, keeping in their charter-chest some of these pennies, have done it in honour of their Overlord, and for an instance and remembrance of his royal privilege, which no subject in Britain has beside."

As the city of St Andrews lay wholly within the archbishop's regality, he was superior of all its property in land, and whoever was admitted to the freedom of the city, was obliged, at the same time that he swore allegiance to the king, to swear allegiance also to the archbishop. The form of the oath was as follows : "*I A. B. promitt fealtie and lawtie to our sovereign lord the King's grace, my lord Archbisop of St Andrews, lord of the regality of St Andrews,*" &c.

There was a contract or agreement entered into betwixt Archbishop Gladstones on the one part, and commissioners for the city of St Andrews on the other, dated 7th December 1611, and confirmed by Parliament the following year, in which the various rights and obligations subsisting betwixt the archbishop and the city were ascertained, and among the rest it was stipulated, that the citizens were "to

give liberty to his lordship to plant conies in the links," that is, to convert them into a rabbit-warren, "as his predecessors had liberty before."

The archbishop of St Andrews was *Conservator privilegiorum Ecclesiae Scoticanæ*, Guardian of the privileges of the Church of Scotland, and constant chancellor of the university *ex officio*; but he was in many cases also promoted to the dignity of Lord High Chancellor of Scotland. It was his privilege, in general, to officiate at the coronation of the kings. We have an instance, as far back as 1098, when Godricus, bishop of this place, crowned King Edgar, son of Malcolm Canmore; and Charles I. was crowned by Spotswood in 1633. The archbishop was, by act of parliament, in the time of Charles II. constituted perpetual president of the general assembly of the church of Scotland; and he sat in parliament as a temporal lord in all the following capacities: "As Lord Archbishop of St Andrews, Primate of the Kingdom, first of both states, Spiritual and Temporal, as Lord of the Lordship and Priory of St Andrews; Lord Keig and Monymusk, Lord Byrehills and Polduff, Lord Kirkliston, Lord Bishopshire, Lord Muckhartshire, Lord Scotsraig, Lord Stow, Lord

Monymail, Lord Dairsie, Lord Angus, Lord Tyningham, Lord Little Preston," and took precedence of all noblemen whatever in the kingdom. As the archbishop, and all the bishops of this kingdom, says the author from whom I now quote so often, were the king's free barons, and temporal lords, they were in use to give their oath of fidelity to the king in these words: "I shall be leill and true to you my leidge Lord King James of Scots, and shall not heare your skaith nor see it; but I shall lett it all my power and warne you there-of: Your counsell leill that you show me I shall conceele: The best counsell that I can give you when you charge me *in verbo Dei*; and swa help me God and the haillie evangillis."

If any thing was wanting to shew the high estimation in which the clergy were held during the times of popery, the following may be sufficient to evince it. In the ranking of witnesses, in charters of many of our kings, David I. Malcolm IV. William, David II. Robert II. Robert III. and James I. we find the bishops' names placed next the king himself, and before those of the princes of the blood, in some cases even of the presumptive heir to the crown. In the reddendos of almost all the

charters granted by the bishops to their great vassals, there is a clause which binds the latter to attend and protect the former in all *reids* and *bosts*; and to guard and support the dignity of the see against all deadly, the king's majesty only excepted. But there was a clause in most of them which many will be disposed to think of much greater importance, and which shews that the prelates, in the alienations of their lands, were not altogether inattentive to their improvement. The clause alluded to binds the disponees to plant certain trees in the said grounds, ashes, planes, and such others as suit the soil of Scotland, and are useful for adorning the lands, and preserving the marches from the encroachments of neighbours.

When the privy council, in 1561, passed the famous act, enjoining all beneficed persons to give in an exact account of the rental of their benefices, Hamilton, archbishop of St Andrews, gave in an account of his, agreeably to the following statement :

In money	-	-	-	-	L. 2904	7	2
					Chald.	Boll.	
Wheat	-	30		9			
Bear	-	41		10			
Oats	-	67		0			

Now, as an equal quantity of corn may be considered as at all times of very nearly the same value, because the price of corn is usually in proportion to the price of every other article of living, we shall have a pretty just idea of the income of the archbishop at this period, if we calculate the value of the corn at the price of the present day, and make the proper allowance for the difference in the value of money. Let us, then, take the prices of corn as they are marked in the fairs of the county of Fife for the year 1805, viz. wheat 30s. per boll, bear 20s. and oats 18s. and we shall have an income in victual of 2364l. 6s.; that is, the corn then received by the archbishop would go as far, in procuring for him the necessaries of life as 2364l. 6s. would have done in 1805. But the money he received would go a great deal farther, very nearly five times as far, because the price of every article of living then was only about one-fifth part of what it was in 1805, so that, to form a just estimate of the income of the archbishop, we must multiply the money he received in 1561 by five: But as the value of Scotch money at that period was only about a sixth part of the present British standard, we must divide the product by six, and then we shall have in Sterling money.

2420l. 5s. 11d. to which, if we add the value of the corn as above estimated, there results a total of 4784l. 11s. 11d. Sterling.

And, if we add to this sum the value of the priory, and other alienations which had before this time taken place, we shall be tempted to think that the income of the prelates of St Andrews, when in their most flourishing condition, could not be much less in value than 10,000l. that is, than that sum would have been in 1805.

The first great alienation of the revenues of this see was the foundation of the priory in 1120.; the second, the erection of the hospital of Lochleven, or Scotland Well, in 1230; the third, the foundation and endowment of St Salvator's college by Bishop Kennedy in 1455; the fourth, the disponing of Muckartshire by Shevez to the Earl of Argyll, to engage that earl to assist him in his dispute with the bishop of Glasgow; the fifth, the erection of St Mary's college by the archbishops Stuart and the two Beatons; and the sixth, the act of annexation in 1587, by which this see, with all the other church benefices in the kingdom, was annexed to the crown, and the rents and revenues of it disposed to the Duke of Len-

nox by James VI. excepting only a small pittance, reserved as barely sufficient for the subsistence of Archbishop Adamson.

It is true, this act of annexation was repealed in 1606 ; but, in the act repealing it, and restoring the revenues of the see, there were a number of important reservations made which prevented it from attaining its former riches.

The erection of the bishopric of Edinburgh, in 1633, was another great loss ; for all the lands and churches, south of the Forth, belonging to the archbishopric, were now disunited from it, and conferred upon the new see. Yet the loss of these was in some measure compensated by the bounty of Charles I. who having, two years after, purchased the priory from the Duke of Lennox, to whom it had been gifted by James VI. disposed this benefice to the archbishopric in lieu of the loss it had sustained. Such were the most important changes, losses, and revolutions, which this see, in the course of five centuries, from time to time underwent.

The PRIORY, as has been before noticed, was founded about the year 1120, in the reign of Alexander I. by Robert, bishop of St Andrews, the same who twenty years after this period

procured the privileges of a royal burgh to the city. He was first made prior of Scoone in 1115, and afterwards bishop of this see. Alexander I. a little before his death, conferred upon the new institution the famous *Cursus Apri*, or Boar's Chace, which we have already described. The canons of this monastery were of the order of St Augustine, and their head, or *coenobiarcb*, was denominated a *prior*, never an abbot, as in many other institutions of the kind ; and for this reason we are told, viz. that in all monasteries established beside a cathedral church, the bishop is of course himself the abbot *ex officio*, or in virtue of his office ; and therefore the ruler of the monks is in this case always termed a prior. The canons, as has already been observed, became joint electors of the bishop along with the Culdees, and towards the end of the thirteenth century engrossed that privilege wholly to themselves. The number of monks at the reformation was, according to Martine, thirty-four, besides inferior servants ; and of these thirty-four “ fourteen,” says he, “ turned preachers, at certain kirks of the priory, and some continued about the monastery till their death.”

The cells, or benefices belonging to this monastery, or dependent upon it, were the following, viz. the priories of May, Pittenweem, Lochleven, and Monymusk, of all which monasteries the monks were also Augustinians. The designation of the prior of St Andrews was, before the reformation, *A. B. permissione Divina Prior Monasteria Sti. Andreæ A. B.* by Divine permission Prior of the Monastery of St Andrews; but after that period he was termed *Commendatorius Perpetuus Prioratus Sti. Andreæ*, Perpetual Commendator of the Priory of St Andrews. At the reformation, James Stuart, natural son of King James V. afterwards Earl of Murray, and regent of the kingdom, was commendator of this priory. The election of the prior was of three kinds: 1. Canonical; 2. By the method of the Holy Spirit; and, 3. By the method of scrutiny; and he was ranked before all other abbots and priors of the kingdom in parliamentary rolls and writs. The priory was dedicated to St Andrew the apostle. The revenues of it in Martine's time, consisted, he tells us, in "silver, feu-duties, rentalled teind-bolls, tack teind-duties, capons, poultry, and small sums in the name of kain; the houses and yards within the precincts of the monastery,

the teinds of the 480 acres of land on the south side of the town, now called the Prior Acres, formerly the convent's glebe, and the privilege of having the teind sheaves led into the priory barn by the heritors and tenants themselves." "The yearly rent," continues he, "of the priory is at present as good as that of the archbishopric, if not better; and within a few years, at the falling of some tacks, it will be much better."

When the act of council, in 1561, passed for the assumption of the revenues of all the church benefices, that a third part of their value might be applied to the maintenance of the ministers of religion, and the remaining two-thirds to defray the expences of the king's household, the rental of the priory of St Andrews was found to be as follows :

In money,	-	-	-	L.	2237	18	1
				Chald.	Bolls.		
Wheat,	-	-	38		1		
Bear,	-	-	132		7		
Meal,	-	-	114		3		
Oats,	-	-	151		10		
Beans and pease,			5		7		

This benefice was, by the act 1587, annexed to the crown, along with others; and, in

1603, it was erected into a temporal lordship in the family of the Duke of Lennox, who continued to enjoy the title and uplift the revenues of it till it was again sold by him to the king in 1635, and mortified, that is, disposed by his majesty to the archbishopric as a compensation for the loss which this latter had sustained by the late erection of the bishopric of Edinburgh.

The following twenty-four parish churches belonged to this monastery, and paid tithes to it, viz. the Trinity Church of St Andrews, now the town church, Leuchars, Forgan, Cupar, Dairsie, Lathrisk, Kilgour, Scoonie, Kennoway, Markinch, Eglesgreig, Fordun in the Mearns, Bourthie, Nigvie and Tarlane, Dull in Athol, Longforgan, Rossie in Gowrie, Inchture, Fowlis, Portmoak, Abercrombie, Linlithgow, Haddington, Binning and Preston.

The priors of St Andrews wore for their ensign armorial, their proper arms, with a croisier per pale suppressed of the field, supported by two winged cherubs.

They wore in all public meetings, on solemn services and festival days, the pontifical ornaments, viz. a mitre, gloves, ring, cross, croisier, and sandals or slippers like the bishops. They held three head courts every

year, in the hall of the archbishop's dwelling-house within the abbey, viz. on the third Wednesday of January, of April, and of October.

In the act of mortification of the priory to the archbishop, it is provided, that "he and his successors shall not appropriate to their own private use any more of the income thereof than 10,000 merks Scots (560l. 8s. 6d.), but expend the surplus of the revenue in finishing and repairing the cathedral church, till such time as the same be in complete condition, and then the archbishop and his successors shall be at full liberty to uplift and intromit with the whole rents of the priory, without any reservation, other than upholding the church and serving the cure thereof, according to the custom observed in other cathedral churches." And as the pernicious practice of letting out church benefices, for a great number of years, and for a trifling consideration, had now begun to be observed, and severely condemned, by all the wiser part of the community, the archbishop and his successors are expressly prohibited from this, under pain of such deed or gift being accounted null and void; and the king appointed trustees who were to receive from the archbishop

annually an account of the surplus of the rents arising from the priory, over and above the 10,000 mérks, that it might be known how this money was uplifted, and whether or not it was applied to the intended purpose.

While the Duke of Lennox had possession of the priory, he impaired its income by several alienations, both of lands and teinds, and these again were all excepted in the charter of mortification from the king to the archbishop.

There is a list of the priors of St Andrews preserved by Fordun, from the founding of the benefice in 1120 to the reign of James II. 1452, consisting of twenty-one incumbents. Their names, and the times of their incumbency are subjoined in the note*. It is not

	Died Anno
* 1. Robert, was prior 22 years,	1142
2. Walter,	1166
3. Gilbert,	1168
4. Thomas,	1211
5. Simon, translated to Lochleven,	1225
6. Henry of Norham, resigned,	1236
7. John White,	1258
8. Gilbert II.	1263
9. John Haddenton,	1304
10. Adam Machane,	1313
11. John de Forfar,	1321

exactly known when the benefice of the ARCH-DEACONRY was founded ; but it was valued at the general assumption, in 1561, at 600l. It was disposed, in 1606, to archbishop Gladstones, who resigned it afterwards into the hands of the king, for the purpose of having it annexed as a part of the stipend of the first minister of the Trinity or Town-church of St Andrews ; which was done on the 4th of April 1612, and in consideration whereof the patronage of the said church, together with the archdeacon's manse and offices lying at the east end of the city of St Andrews, was conferred upon the archbishop.

It was the business of the archdeacon to visit the archbishop's diocese, examine candidates for orders, give collation, &c. in short, to perform every duty as the archbishop's substitute or

	Died Anno
12. John de Gowry,	1340
13. William Louden,	1354
14. Thomas Bisset, resigned,	1363
15. Stephen Pai,	1385
16. Robert of Rosemount,	1393
17. James Bisset,	1416
18. William Chambers,	1417
19. John Lystar, appointed by Benedict XII.	
20. James Haldenston,	1443
21. William,	1452

vicar. The archdeacon of St Andrews was also Conservator of the privileges of the university, and, after the annexation of the benefice as above mentioned in 1612, minister of the parish church.

The VICARAGE was annexed to the archbishopric in 1606 ; but was assigned afterwards by the archbishop to the newly erected parish of Cameron, that parish having been a part detached from the too extensive parish of St Andrews, and having no legal maintenance belonging to it.

We find the following anecdote in Martine : “ The vicars of St Andrews, of old, had belonging to them a dwelling-house on the north side of the north street of St Andrews, near the Fish Cross, which was thereafter purchased by James Lintron and Margaret Taylor, his wife, who repaired and built the house with stones taken out of the foundation of the cathedral church about eighty years ago. Their names and the year of the reparation are yet to be seen on the windows ; but their grandchild and his heirs are put from it for his debts ; and he was forced to sell the house and yards to one of his creditors, whose heir could not keep them ; and, it seems, whoever gets them prospers not. *Causa patet.*”

The PROVOSTRY of KIRKHEUGH was a convent of seculars, governed by a *praefectus, praepositus*, or provost, and unquestionably the most ancient religious establishment of any in this place. It is believed by some to have been founded by St Regulus himself, and to be the same with the institution which went by the name of *Ecclesia Sanctæ Mariæ de rupe*, or St Mary's Church on the rock, dedicated to the Virgin Mary, and of which the chapel stood on a rock now covered by the sea at high water, and which still goes by the name of the *Lady Craig*. The truth seems to be, that the *Ecclesia Sanctæ Mariæ de rupe* was, at a very early period, a convent of Culdees, and that in the ninth century Constantine III. king of Scots, having retired from public business, adopted the monastic life among them, and augmenting the benefice by some additional donations, changed the name thereof from *Ecclesia Sanctæ Mariæ de rupe*, St Mary's Church on the rock, to *Capella domini Regis Scotorum*, the Chapel of our lord the King of Scots, by which name it was also designed in the writs and charters granted to its vassals. The seal, we are informed by Martine, bore the blessed Virgin carrying the holy babe, sitting under

a cloth or canopy of state, well cut, with a little division on each side, and a man worshipping on each hand of the image, with the following circumscriptioп, “*S. capituli ecclesiae Sanctæ Mariæ Capellæ domini Regis Scotorum.*” The reverse was a king crowned, sitting with a long close mantle and garment, girt in the middle, very antique, holding a sword in his right hand and a globe in his left, with the same circumscriptioп as on the other side.

The value of this benefice, by the statement given in 1561, was

In money	-	L.	176	14	8
		Chald.	Bolls.		
Bear	-	3	9		
Meal	-	9	11		
Oats	-	1	6		
Kain-fowls		5	dozen.		

It shared the same fate with others in 1587, and in 1606 was disposed, as has been already mentioned, along with the priory, archdeaconry, and vicarage, to archbishop Gladstones and his successors, for all time coming. The convent consisted of a provost and nine prebenda-

ries, and all the lands holden of it are said to have been within the Cursus Apri. The provost's manse or dwelling-house, is reported to have stood on the high ground just above the pier of St Andrews.

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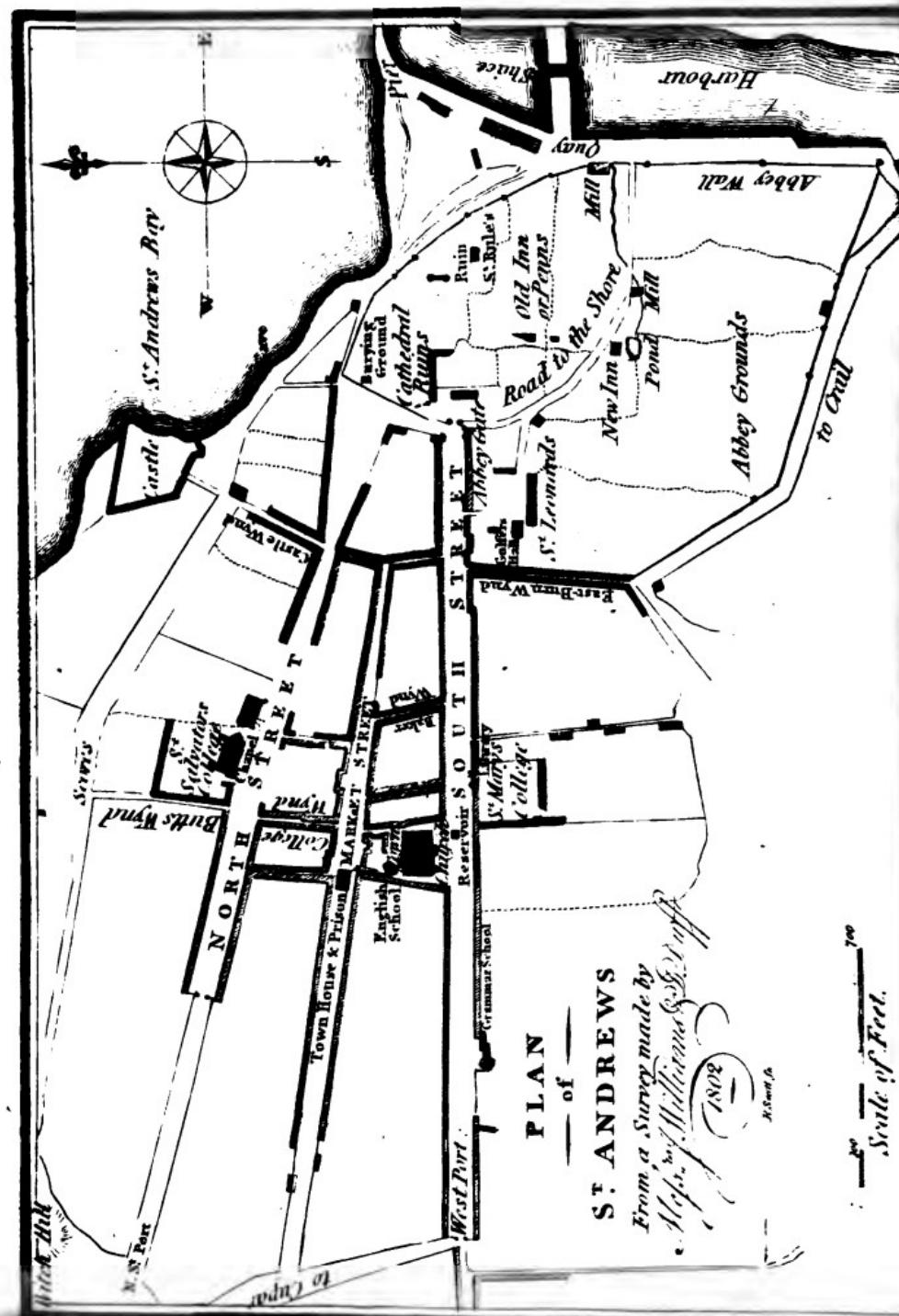
C H A P. III.

GENERAL DESCRIPTION OF ST ANDREWS.

ST ANDREWS is situated upon a ridge of rock projecting into the sea, at the bottom of the large bay to which it gives name. The ridge is washed by the waves on the west and north, and terminating towards these two quarters in an abrupt and high precipice, gives the city, to a traveller approaching from the west, an appearance of great elevation and grandeur. On advancing along the road which leads from Cupar and Dundee by the Gair, or Guard-bridge, we have a prospect of St Andrews at the distance of some miles. Few views perhaps are more interesting. The vast sweep of the bay of St Andrews, the golfing links, and the coast of Angus as far as Red-head, on the left ; the beautifully rising, finely wooded bank of Strathyrum, on the right ; and the venerably majestic towers and numerous spires of St Andrews shooting into the

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air over the water's edge, directly before us, —form a finely varied and imposing scene.

On advancing forward, we pass the Swilcanth, or Swilian Burn, a small rivulet which intersects the golfing links, and skirts the western border of the ridge on which the city stands. We then ascend a considerable eminence, and arrive at the west-port. By this we enter the principal street of the city called South-street, which presents itself to the eye of a great length, spacious and well built, but bending so much towards the right as to prevent us from perceiving its whole extent at first view. About the middle of it, on the left hand, stands the large Town-church, with its spire, which first strikes the eye, and bounds the prospect. But on advancing a little farther, we soon discover the whole length of the street, terminating beautifully in the ruins of the cathedral church and monastery.

The city commands a fine and open prospect of the sea towards the north-east, and the view on the opposite quarter is bounded by a curvilinear range of hills, running all the way round from the north to the south-east, cultivated mostly to the summits in the highest stile, and presenting, in the fair seasons of the year, a charmingly rich and beautiful outline.

The flat height on which the city stands, gives the idea of an artificial eminence, raised in the centre of a panorama to assist the spectator in viewing it.

Within sight of the town, on the richly cultivated belt of hills by which St Andrews is half surrounded, appear at a little distance the following gentlemens' seats. On the south-east, Balmungo, the seat of James Lindsay, Esq. On the south-west, Mount Melvil, the seat of the celebrated General Melvil, so well known for his zeal and ingenuity in endeavouring to ascertain the track which Hannibal pursued in his march over the Alps*, and the true form and structure of the ships of the ancients; and on the west, Strathyrum, already mentioned, the seat of Colonel Cheap.

St Andrews presents from the east, an object no less interesting and beautiful than that which has been described on the opposite quarter. The road from Crail, or the coast-road, as it is called,

* "An officer of our own army," says Whitaker, "who is at once an antiquary, a soldier, and a critic, the celebrated General Robert Melvil, in 1775, took pains to trace the route of the Carthaginians, one general investigating the course of another, by an actual survey of the ground, through the valleys and over the crests of the Alps."

conducts us to a view of the town greatly admired by some, and indeed perhaps preferable to any other of its aspects, for the scene in this point of sight is softened and improved by the gardens and fruit-trees which here present themselves ; and the houses being thereby half-concealed, and seeming to retire as it were into the shade, the imagination has scope left it to indulge in amplification. We have, at the same time, a most complete and fine prospect of the harbour, the ruins of the monastery and cathedral church. Some, however, prefer the view of St Andrews from the side of Mount Melvil, or the south-west prospect of it, to either of the two we have described.

The city is about a mile in circuit, and contains three principal streets, South-street, Market-street, and North-street, intersected at right angles by others of less dimensions. These principal streets do not lie exactly parallel to one another, but diverge in a westerly direction from the monastery, like spokes from the centre of a wheel. There was formerly another street, which lay farther to the north, and where the merchants used chiefly to reside, running also westward from the monastery, past the south side

of the castle, and to the north of St Salvator's college, and occupying that space of ground which is now converted into a public walk, and known by the name of the *Scores*. This street had the name of Swallow-street.

There are two colleges at present employed as such in St Andrews; St Salvator's, called also the Old or the United College, and St Mary's, or the New College. The former stands on the north side of the town, and the latter directly opposite to it on the south. The first has a spire, but the last none. The buildings belonging formerly to the third college, or St Leonard's, stand on the east near the ruins of the monastery.

We cannot now ascertain the precise number of inhabitants in this city at any one period whilst it was the seat of the primate. An idea of its extent and opulence has been attempted to be formed, from the number of bakers and brewers it once employed; but this, it must be evident, is a very fallacious mode of estimation.

When in the meridian of its glory, which was in the fifteenth and beginning of the sixteenth centuries, it had betwixt sixty and seventy bakers, and nearly the same number of brewers; but now there are not above nine.

or ten bakers in the town, nor above the same number of brewers in the whole neighbourhood. A surer test, perhaps, of its extent and wealth, is the great number of trading vessels that were then accustomed to resort to it, not only from the opposite ports of Holland, of Flanders, and of France, but from all other parts of the then commercial world. At the great annual fair, called the Senzie Market, which was held within the priory in the month of April, and of which we shall afterwards speak more particularly, no fewer than from two to three hundred vessels were generally seen to arrive. At present (1806) only two small vessels belong to St Andrews. It appears by the tax-roll of the royal burghs, that in 1556 the taxes of St Andrews amounted to 410l. but in 1695 only to 70l.

After the reformation the city fell gradually into decay ; and, although a few individuals have of late years made great and laudable exertions to revive in it something like a spirit of industry, yet the description given of it by Dr Johnson is still, we are sorry to say, but too applicable. “ The city of St Andrews,” says he, “ when it had lost its archiepiscopal pre-eminence, gradually decayed : One of its streets is now lost, and in those

that remain, there is the silence and solitude of inactive indigence and gloomy depopulation."

The following lines of Virgil are no less applicable :

“ Locus Ardea quondam
Dictus avis: et nunc magnum manet Ardea
nomen
Sed fortuna fuit.”

Ardea, a place renowned in days of yore,
But now her perished glory is no more.

The population of the city, by the late survey of 1801, was found to be three thousand two hundred and sixty-three inhabitants.

As a royal burgh, it is classed for electing a member of parliament with Cupar, Perth, Forfar, and Dundee. It is governed by a provost, dean of guild, and four bailies, who, with the town-treasurer, are called the office-bearers in the council. The dean of guild has precedence of the bailies, and is praeses of the council in the absence of the provost. All the members of the council, except the provost, are obliged to reside; and none of the other office-bearers can be continued in their office

for more than three years successively, but the provost may be re-elected every year for any number of times.

There is, for the convenience of trade, a branch of the Bank of Scotland established in St Andrews.

The post arrives from Edinburgh every day at eight in the evening, and departs the same evening at ten. A runner from the town of Crail arrives every day at nine in the morning, and departs at three in the afternoon.

There are five fairs held at St Andrews within the year, viz. on the second Thursday of April, the first Tuesday of July, the first day of August, the twenty-ninth day of September, and the thirtieth of November, all reckoning by the old style.

There are seven crafts, or trades, incorporated in the city, namely, smiths, wrights, bakers, tailors, shoemakers, weavers, and butchers.

The mineralogy of the promontory on which the city stands has been described, by an intelligent traveller and great naturalist *, in the

* Faujas de St Fond.

manner following: "It consists," says he, "of a white quartzy sand-stone, interrupted at intervals by small horizontal beds of black argillaceous shist, brittle, and somewhat shining, which owes its colour to a few impalpable molecules of pit-coal. At the line where the sand-stone is in contact with the shist, the first is always divided into small beds, which are easily separated, and are themselves somewhat coloured by the coaly particles. There are there distinguishable some small portions of wood converted into coal.

" To these alternate beds of sand-stone, coloured by the coal and black argillaceous shist, succeed layers of a great thickness of white sand-stone, interrupted in their turn by thin beds of black shist and coloured sand-stone; but here the coaly particles are more abundant.

" At last appear, below the deepest layers of sand-stone, beds of coal, laid bare by the sea, almost pure, and fit for fuel."

The same author thinks it highly probable that an abundant supply of coal might be obtained from below the city. Some trials, however, that were lately made; at the distance of only a few miles from it, proved unsuccessful.

The nature of the soil, the position of the adjacent country, and of the city of St Andrews, with respect to the sea, conspire to render the climate of it particularly pure and healthful. The walks and streets are almost always dry ; for no sooner does the rain fall, than it is absorbed and lost in the sand, or flows off into the sea.

Epidemic, or contagious diseases, are hardly ever known here ; and it is a common remark in the place, that if you come in good health, you will scarcely go away ill. There have been but two instances of students who have died, during the session of the university, for upwards of twenty years. The climate, however, is thought to be too sharp and penetrating for rheumatic constitutions, or for such as have a predisposition to the phthisis pulmonalis. Such persons seldom find themselves well in St Andrews.

The spring on this coast is often rendered chill and disagreeable by a kind of regular monsoon, which sets in from the north-east during the months of April and May. The wind continuing in that quarter sometimes for several weeks together brings along with it across the sea, from the colder regions of the continent, vast quantities of half condensed vapour,

which diffuses itself over the country to a considerable distance inland. This vapour obscures the light of the sun, checks vegetation, and has a most unpleasant effect on the human feelings. It is common, we believe, to almost all the eastern coast of the island, and is known, in the dialect of Scotland, by the name of the easterly *baar*. It renders the months of April and May, which are often peculiarly delightful on the western coast, far from being so agreeable on the east ; for whilst the former is enjoying the warmth and genial influence of the sun and zephyrs, the latter is frequently involved in a dark and chilly mist.

The *haar*, however, does not extend itself a great way into the country, for, by the time it has got to the distance of perhaps twenty or thirty miles from the shore, it is generally dissipated by the greater heat of the interior land. The period of its arrival varies in different seasons ; but it never fails to visit us sooner or later during the currency of the above months.

The latitude and longitude of St Andrews have been both very accurately ascertained. The late Dr Rotheram, professor of natural philosophy in the university, found the former to be $56^{\circ} 19' 33''$ north, true to a second ;

and the latter $2^{\circ} 50'$ west from Greenwich, true to a minute in time. The same gentleman, by a series of accurate observations, found the medium temperature of the air at St Andrews, during a period of seven years, to be 54° of Farenheit.

There are two churches of the established religion in the city, with an English episcopal chapel, and a burgher dissenting meeting-house.

C H A P. IV.

**PARTICULAR ACCOUNT OF OBJECTS THAT
SEVERALLY DESERVE NOTICE IN AND
NEAR ST ANDREWS.**

RUINS.*St Regulus's Chapel.*

THERE is no part of the ruins of St Andrews more particularly worthy of attention than this. The curious observer, who has got the least idea of its antiquity, must be struck by its appearance. The entire state of the workmanship, after a lapse of so many centuries, the stile of the architecture, and particularly simple form of the structure, must arrest his attention.

The date of its foundation, however, is not precisely known, but tradition makes it as old

as the days of St Regulus himself, whose name indeed it still bears; for every person at once perceives, that the common name St Rule is just St Regulus put into an English idiom.

All the oldest Scottish writers agree in admitting, that it is at least as ancient as the end of the fourth, or beginning of the fifth century; but as none of these writers have taken notice of it at an earlier period than the thirteenth century, and as they then give us no written record as the grounds of their opinion, we can only consider them as the retailers of the common popular tradition.

The building was erected, we are told, by Hergust, one of the Pictish kings, for the accommodation of the holy Regulus and his company of Grecian monks and virgins.

The appearance of what still remains, is abundantly sufficient to shew its great antiquity, and to refer us to a period for its origin far beyond that of any other of the ruins about this place. It has nothing whatever of the Gothic architecture in its composition, a circumstance which shews it to be at least as ancient as the middle of the ninth century; but in all probability it is a great deal older.

It is situated about forty yards to the south-east of the cathedral church, which was erected at a much later period; and the chapel and steeple are contiguous to one another, the former joining to the latter on the east side. The chapel, of which the walls still remain entire, is in length thirty-one feet and a half, and in breadth twenty-five. It has four windows, two on the north side, and two on the south, exactly corresponding to one another, both in dimensions and distance from the ground. They are each about five feet by one and a half, and twelve high from the sole to the ground. There is a large arched door to the east, in the gable of the chapel, and, directly opposite to it, in the steeple, there has been another door of the same dimensions; but which has been afterwards built up, and only a lesser one left of six feet high by four in breadth. The two large doors just mentioned are each of them twenty-four feet by nine.

The chapel has had, at different times, three several roofs, of different heights, as appears from the marks and ragging still observable on the side of the steeple to which it joins. It has been a neat little place, and well contrived for religious exercises on a small scale.

It was ornamented, when entire, by a turret on its eastern gable, which, with its other decorations, has long since disappeared.

The steeple is a square prism of one hundred and eight feet in height, and the side of its base, without the walls, is twenty-feet. It is said to have had formerly a small sloping spire, of no great height; but this is gone, and there is now a platform of lead on the top, surrounded by a parapet, high enough to render a visit to the summit of the steeple quite safe; and as the stairs are perfectly entire, and in good case, the stranger will be repaid for the fatigue he may have in ascending them (provided he does so in a clear day) by the beauty and extent of the surrounding prospect. He will see delineated, as upon a map, the city and environs of St Andrews, and he will get a most delightful view of the bay, and of the opposite coast of Angus. The steps by which we ascend are one hundred and fifty-two.

From the engraving on the common seal of the chapter of St Andrews, as well as from the raggling still to be seen on the wall of the west side of the steeple, it appears that there has been also a small building on that side, less, however, and shorter, than that on the

east ; and the steeple, standing in the middle betwixt the two, formed one continued edifice with them.

This small chapel to the west has been considerably higher in the walls than the other ; but there is now no vestige of it whatever to be seen, except the mark of its roof on the west side of the steeple. It is said to have likewise had a turret on the west end, and a door to the south.

This, indeed, is ascertained from the engraving on the seal already mentioned, which had the edifice quite entire as it has been described. The motto was, *Sigillum ecclesiae Sti. Andreae Apostoli in Scotia*, Seal of the church of St Andrew the Apostle in Scotland.

The whole of this fine ruin is constructed of a durable grey sand-stone, believed to have been brought from a quarry on a place called Nydie Hill, about three miles to the east of St Andrews. For there are many marks of very old quarries there ; and no stone of so good a texture is at present found any where nearer to the town. This stone, though it has been now exposed to the weather for vastly more than a thousand years, remains quite entire and unimpaired, and seems to bid defiance to the ravages of time.

The ruin forms, in this respect, a striking contrast with the remains of the cathedral church and the other buildings of the monastery, situated in its immediate neighbourhood, for the stones of these, though they have not been exposed above half the time to the influence of the atmosphere, are all greatly moulder'd, and fast falling to decay.

The surface stones of St Regulus's church and steeple are all cut into the same size, and polished; and the wall is in every part as straight as ever.

The steeple, from its form, has obtained the name of the Square, or the *Four-nooked* steeple. It was repaired and pointed by the Exchequer in the year 1789, and an inscription to that effect is to be seen upon the east end of the church. At that time the aisler stones that had fallen out were replaced, and a new turnpike-stair erected in the steeple.

There has evidently been a small shed or penthouse upon the south side of this building, as appears from the mark of a roof running along it at about the distance of ten feet from the ground; but what purpose this might have been intended to serve it is now impossible to ascertain. The architecture of this ruin, as has been before observed, is not Go-

thic, all the arches above the doors and windows being uninterrupted semicircles.

The Cathedral Church.

THIS large edifice, three hundred and seventy feet in length within the walls from east to west, and sixty-five feet broad, with a nave or transept a hundred and eighty feet long, crossing it from north to south, at the distance of two hundred and thirty feet from the west end, was founded in the year 1159, by Arnold, bishop of this place, in the time of Malcolm IV. who was present at the ceremony. It was not however finished till the time of bishop Lamberton, who completed it in 1318, about a hundred and sixty years after it had been begun. Fourteen bishops lived and died during the period of its erection ; and it was on its completion dedicated by the same bishop Lamberton with great solemnity, in presence of King Robert I. seven bishops, fifteen abbots, and many of the nobility. The king, on this occasion, bestowed an annuity of one hundred merks upon the abbey, together with the churches of Dairsie and Abercrombie.





The cathedral church stood entire two hundred and forty years. But if we reckon from the time of its foundation, in 1159, to the time of its demolition by the mob in June 1559, it subsisted through a period of four hundred years. Its ruin was occasioned by a sermon of John Knox against idolatry ; wherein, to use his own words, which the reader may perhaps not be incurious to see, “ he did intreat (*i. e.* treat of) the ejectioun of the byers and sellers furthe of the temple of Jerusalem, as it is written in the Evangelists Matthew and Johne ; and so applied the corruptioun that was then to the corruptioun in the papistrie, and Christ’s fact to the devote of thois to quhome God giveth the power and zeill thereto, that as weill the magistrates, the provost, and the commonalty, did agree to remove all monuments of idolatry, quhilk also they did with expeditioun *.” Such indeed was the expedition, that this noble edifice, the work of several ages, was demolished in a single day.

It is commonly asserted, that this sermon of Knox which excited the mob to the demolition of the cathedral church, was preached at the town of Crail : but it appears from his own

* See Knox’s Hist. of Reformation.

words immediately preceding the passage quoted, that it was preached in the parish-church of this place. He had indeed preached in a similar manner, and with similar effects, at Crail the Sunday before, and that part of the mob which followed him from thence to St Andrews doubtless assisted in the work.

There is a tradition, says Martine, that collections for the building of this church were made through most parts of Europe, and that many of the canons of the monastery were artizans and assisted at it. This, he tells us, was no ways inconsistent with their office ; for Pope Pelagius declares, that three things are proper to be observed by monks, quietness, prayer, and manual labour.

While entire, the cathedral church had five pinacles or towers, and a great steeple. Of the towers, two stood on the west gable, two on the east, and one on the south end of the transept or cross-church. Two of these towers, with the great steeple over the centre of the church, have long since disappeared. Three of the towers yet remain, the two on the east gable, (which is still entire) and one of those on the west. The other, it is said, fell about two hundred years ago, immediately after a crowd of people had passed from un-

der it in returning from an interment. Large fragments of it still remain, which shew the goodness of the cement with which the stones have been joined together.

The towers are each a hundred feet high from the ground to the summit, and they rose considerably above the roof of the church. The two eastern ones are joined by an arch or pend, forming the great east light of the church, till they rise above the height of the roof ; and it is evident that the western ones have been in the same state when entire.

From each of these towers, to within the church, opened three several doors into so many galleries along the walls ; which galleries were supported by pillars, sixteen in number on each side, and at the distance of sixteen feet from the wall. Not one of these pillars now remain, but the bases where they have each stood are discerned by the holes in the rubbish which have been dug by those who carried away the stones of them. The bases of four large pillars which supported the great steeple in the centre of the church are in the same manner discernible.

There is also to be seen, towards the east end, part of the top of the great altar, which

was cleared of rubbish about twenty years ago, and a search made under it for concealed treasure. No treasure, however, was found, but a white owl, which had taken refuge beneath the altar. The large flat stone constituting the top is now about four feet below the general surface of the rubbish.

All that now remains of this once magnificent pile, is the eastern gable entire, as has been said, half of the western, the south side-wall from the western gable till it join the transept, (a length of two hundred feet) and the west wall of the transept itself on the south side of the church. The rest is entirely gone, "every man," as Dr Johnson expresses it, "having carried away the stones who imagined he had need of them."

From the length of time which elapsed during its erection, and the varying tastes of the ages in which it was built, we might be led to conclude beforehand that there would be found in it different stiles of architecture, and the conjecture is confirmed by the appearance of what remains. For on the east gable there is to be seen the Gothic mixed with the Saxon, and in the part of the south side-wall which still subsists, we have ten windows, six of which, namely, those toward the west, are

Gothic, and the other four Saxon. The Saxon appears also on that part of the wall of the nave which immediately joins this. It is observable, however, that the four windows already mentioned exhibit a somewhat different stile of Saxon architecture from what appears on the east gable and west wall of the transept. The following circumstance, perhaps, *may* have given rise to the variety we have noticed on the south wall: In the year 1368 the cathedral church was set on fire, and before the flames could be extinguished, suffered very material damage; but it was repaired the following year by Sir Stephen Pai, the fifteenth prior. Now, if we suppose the west end only to have been destroyed by the fire, it may in some measure account for the appearance of a later stile of building there than in the other parts of the church. How the accident happened is not known. Boece says it was thought to have been occasioned by lightning, or by a jack-daw carrying a firebrand into its nest.

All the windows on the south side are now built up, and have evidently been so for a great many years; in all probability before the demolition of the church, but for what purpose it is now impossible to ascertain. The west

end of the church has been about ten or twelve feet wider than the other, and the stile of building on the west gable is much more rich and ornamented than that on the east. The pinnacle or turret still remaining on the west gable is very superior in the richness of its workmanship.

“In the year 1409,” says Fordun, “there was a strong wind (*validus ventus*) on St Kentigern’s day, by the impetuous blast of which the trees of the woods were torn up by the roots, houses and churches thrown down, boats and ships sunk. It also struck the south gable of the great monasterial church of St Andrews, and by its vehemence, great stones being tumbled down, fell upon and perforated the dormitory, and also the chapel below, into which the venerable man, Dr Thomas de Cuparo having chanced to go at the time, was so severely wounded, that he died in a few days.”

As we enter the church-yard by the gate just opposite to the main entrance into the cathedral we pass under a lintel of massy oak reported by tradition to have formerly constituted a part of one of the vessels of the Spanish Armada that were wrecked in the north sea. Betwixt this gate and the church stood, they inform us, a house, in which were at one

time taught the famous Duns Scotus' *Quidlibets*.

The roof of the cathedral church was covered with sheets of copper, which, when struck by the rays of the sun, had a most brilliant and beautiful effect at a distance.

The stones of which this structure was built have been mostly of a bad quality, and have yielded very much to the influence of the weather. In the course of a few years it is more than likely that the whole remaining parts of it will tumble to the ground. The present pier at the harbour of St Andrews, it is believed, was mostly constructed of materials taken from this edifice.

There still remains a wall with an arched gateway in it, run from the abbey-wall to the north-east corner of the cathedral, built by one of the priors, in consequence of a dispute betwixt him and the archbishop, for the purpose of shutting out the latter entirely from his premises. There is seen above the gateway a nich, containing a mutilated statue of the Virgin Mary; and on the north side, the prior's arms, with the motto *Ad vitam*, For life.

In the year 1507, an alarm being excited in the minds of the archbishop and clergy of St Andrews for the safety of the cathedral church

and monastery on account of the rapid encroachments of the sea, a contribution was set on foot through all the religious houses in the kingdom for the purpose of building an embankment to the north of the abbey-wall, and the money collected was deposited in the hands of the prior of this place, whose name, according to one tradition, was Hay. But after a considerable quantity of the materials had been got together for this great work, the prior thought fit to withdraw with the remainder of the money ; and as he was never more heard of, the work was at a stand. Part of the large stones that had been brought together for this undertaking are still to be seen within the tide-mark below the steep bank on the north side of the cathedral. Another tradition says, that the prior who made his escape with, or embezzled the above money, was the founder of the present family of the Beatons of Balfour. The collection of stones alluded to is vulgarly called the *Danish-work*, why I do not know. Probably a person of the name of *Dennis*, or the like might have been the undertaker.

Buildings in and about the Monastery.

JOHN HEPBURN, prior of St Andrews, about the year 1516, surrounded the monastery on the north, east, and south sides by a magnificent wall, commencing at the north-east corner of the cathedral church, and proceeding round till it join the wall of the yards of St Leonard's college on the south-west. It is still pretty entire, and contains sixteen round and square turrets, neatly projecting from it at different distances. These turrets have each a nich in it, which has been intended for the reception of a statue, but whether these niches were ever thus filled up or not, we have no means of ascertaining.

On the east part facing the shore, on one of the round turrets, at the distance of about twenty-two feet from the ground, that is, nearly on a level with the top of the wall, there is an inscription still to be seen, in capital letters, of about six inches long, and running in one continued line for almost a complete semi-circumference of the turret. Three or four letters of this inscription at the end are

so much effaced as to be illegible, but the rest of it is as represented in the following *fac simile*:

PRICESORIS OP*POR*hIC
PATH*hIPBVRH&CONTIG-
BEGIVSORBI SALVT-//Z

which may, *perhaps*, be thus read:—Precessoris opus portum hic patefactum Hepburn excoluit egregius orbi salut —, *The harbour bere opened, his predecessor's work, the illustrious Hepburn improved* —; but as the last words of the inscription are totally effaced, it is not possible to determine its precise meaning. It is likely that, even in Martine's time, there had been some difficulty in making it out, as the author has left a blank in his manuscript where the inscription should have been inserted. “On the east part,” says he, “of the wall, at the shore of St Andrews, is this inscription —” but no inscription is inserted, the space is left blank. The above inscription may be read tolerably well from the ground, when strongly illuminated by the sun's rays in a clear day,

but there is, just below the centre of it, Prior Hepburn's arms, and the motto EXPECTO, which is in too small a character to be so read.

The whole length of the abbey-wall, from the north side of the cathedral round to the place where it unites with the premises of St Leonard's college, is about eight hundred and seventy yards. It is built of a good durable stone, and is about twenty-two feet high and four feet thick.

One-half of the wall, namely, that from the beginning of it, at the east end of the cathedral church round by the shore, seems to have been fitted up for walking upon, by a parapet on each side. The other half, though sufficiently broad for this purpose, has never had any such parapets.

On the south-east corner is a large round building, which appears to have been originally intended for a pigeon-house, and is, we believe, at present applied to that purpose.

There were three gates in the wall. The first or principal one, called the Abbey-gate, is at the east end of the street called South-street, and is a large and stately Gothic arch still standing entire. It fronts nearly north-west, or just across the street.

The second gate is entire also, and on the east side leading to the shore. The third is on the south side, and was the gate through which the carts and other machines were wont to enter, when conveying in the teind-sheaves from the prior-acres, which lie only a little way to the south of this gate. It is, as well as the other two, still to be seen, and hard by it stood the teind-barn and yard, some vestiges of which are also visible.

The abbey-wall incloses a space of about eighteen acres. But of all the various buildings which once occupied this sacred inclosure, only a few vestiges now remain. The rest have been demolished, and the materials of them conveyed away, to serve such other purposes as were imagined to be more necessary..

Besides St Rule's and the cathedral, of which we have already spoken, Martine mentions, as having been in some sort discernible in his time, fourteen different buildings.

1. The PRIOR'S HOUSE, commonly called *Hospitium vetus*, or the *Old Inn*, which stood south-east of the cathedral church, and of which some vaults only now remain, converted into stables. It had a large gate to the south, and was the residence of the principal prior, and sometimes of the bishops.

2. The CLOISTER, which lay west from the prior's house, separated from it only by the *dortour* or dormitory. In this quadrangle was held the great fair called the *Senziemarket*, a fair similar to those which still exist in Germany, Holland, and other parts of the continent, and which began the second week after Easter, and continued for fifteen days. To this fair there was a resort of merchants from most of the trading kingdoms of Europe, and on some occasions to the number of betwixt two and three hundred vessels have been known to arrive.

We are not particularly informed what the commodities were which constituted the principal subjects of traffic at this market. But as it is certain our neighbours on the continent and in England were then much before us in most branches of manufacture, it is natural to suppose that the object of the traders would principally be to supply this city and its neighbourhood with manufactured goods, and take away our raw materials. The following articles of export are mentioned by old Hackluyt:

“ Moreover of Scotland the commodities.
Are felles, hides, and of wool the fleese;

And all these must pass by us away
Into Flanders by England, sooth to say,
And all her wool was draped for to sell
In the towns of Poperinge and Bell."

The stalls of the merchants were covered in to defend their goods from the weather; and the marks of the half-roof or penthouse, which had been adapted to that purpose, are still very visible upon the wall.

The cloister is now converted into a garden, the north wall of which is the south wall of the cathedral.

3. The SENZIE-HOUSE, *Senzie-Hall*, and *Senzie-Chamber*, called also the sub-prior's house. This building is now easily distinguished, being the only one of all the buildings of the monastery which is still inhabited. Martine tells us, that in his time it was quite entire, and contained several rooms, as a hall and chambers, the charter-house, a stone-room, a little old chapel, some times converted, he says, into a stable, to which use it is, we believe, still applied.

"The room of old called the Senzie-chamber on the south end of the house, he adds, is very much enlarged, being *rectified* and made a large room of eighty feet long and twenty

broad, with windows towards the west, and a fire-place at each end, to be a library to St Leonard's college." The walls of this library are still very nearly entire, and correspond with sufficient accuracy to the above description. It was burnt by accident about a hundred and fifty years ago *.

4. The DORTOUR, that is the dormitory or sleeping apartments of the monastery, stood east of the cloister, and south of the south end of the transept of the cathedral church, betwixt the prior's house and the cloister, of which latter the east wall constituted the west wall of the dormitory ; and betwixt it, again, and the prior's house, stood the *Vestiary*. But all these buildings have long ago disappeared.

5. The REFECTION, or convent's solemn dining-room, called also the *Frater-ball*, a fine large room, the north wall of which was the south wall of the cloister. It was in length one hundred and eight feet, and in breadth twenty-eight. The west gable of it, which

* Such was the state of these premises when this was written ; but, since that period, an elegant house has been erected by Colonel Campbell within the precincts of the monastery, on the south side of the cathedral church, in consequence of which the building and ruin last described have been entirely effaced, and other changes made.

Martine says was entire a few years before his time, had a fine large Gothic window ; but having been made a part of the east side-wall of St Leonard's college, above-mentioned, it is now no longer to be distinguished. No trace of the building remains except the north-wall, which separates the site of it from the garden, now occupying the place where formerly stood the cloister. The refectory is now also a garden. In Martine's time it was a bowling-green, *better inclosed, he says, than laid.* Fordun relates, that Edward I., king of England, in 1304, stripped all the lead off this building to supply his battering machines in a projected siege of Stirling.

6. The GUEST-HALL, which stood within the precincts of St Leonard's college, on the south-west side of the road which leads from the principal gate of the monastery to the shore. This building was called *Magna aula Hospitum*, the Stranger's large hall, and was allotted for the entertainment of pilgrims and such other strangers as, prompted by curiosity, or induced by devotion, repaired hither to visit the relics of St Andrew. All these visitors were entertained for fourteen days, and supplied with every thing necessary, at the expence of the convent, before inquiries of any kind were made with

respect to the purpose of their coming. Such was the stile of hospitality among the monks.

7. The NEW INN, or *Novum Hospitium*. This was built last of all the edifices in the monastery before the Reformation, and is said to have been erected on the following account. When James V. married the Princess Magdalene, daughter of Francis I. King of France; in the year 1537, the young queen, being of a delicate constitution, was advised by her physicians to reside here for the benefit of her health, as being a place peculiarly favourable thereto from the purity and salubrity of the air. The building was, in consequence of this, raised for the purpose of accomodating the queen, and was erected, we are told, with such rapidity, that it was begun and finished in a single month !!

The queen, however, it appears, never came to reside in it, for she died at Holyroodhouse six weeks after her arrival in Scotland. This building was the residence of the archbishops after the annexation of the priory to the archbishopric in 1635. The eastern gable of it is still standing, and appears on the right as we proceed from the principal gate of the abbey to the shore. It has been all vaulted below, and the gateway, a fine semicircular arch, is

still entire. Part of the roof and wooden floor also, of this structure, yet exists. A person now living in St Andrews remembers to have seen it complete.

8. The TEIND-BARN is still in use, and stands a few yards to the south of this ruin.

9. The ABBEY MILN stands a little on the east of it, and is in use also.

10. The GRANARY stood to the north-east of the New Inn, about twenty or thirty yards, but there is now no trace of it to be seen, except a small part of the east side-wall. It was a large building, three stories high.

Martine observes, that being a high house, and on the north-east of the New Inn, it was a great protection to that building against the northern and north-eastern blasts. On the east side of that part of the wall of the granary which still remains, is the well of the monastery, which still bears the name of the *Holy Well*.

11. Very near the south gate of the abbey-wall stands a fragment of a building which was formerly a barn, and also called the *Teind-barn*, being employed for the reception of the teind-sheaves received by the monastery from the Prior Acres, lying, as has been already observed, on the south side of the town.

When Archbishop Sharp resided at the New Inn, he employed the building we have last described as his stables.

The land called the Prior Acres is now in the hands of various proprietors and tenants, but the Exchequer uplifts the teinds of it.

The fragment of the teind-barn, just mentioned, being found a useful sea-mark to vessels entering the harbour of St Andrews, is not permitted to be pulled down.

There were many other buildings about this famous monastery, which are occasionally taken notice of by Fordun and other old writers. But they are all completely demolished, and we know not where they stood.

There was a chapel within the monastery, called *Capella Sanctæ Magdalenaæ*, or St Magdalene's Chapel, demolished also so entirely that no vestige of it remains. It is mentioned in a charter as late as the 16th of April 1571. The people who used to attend this church were warned, we are told, every Sunday morning by *tuck of drum*, to attend public worship in the town church after the former fell into decay.

“ *Si ad amplitudinem,*” says Boece, speaking of this monastery, “ *si ad amplitudinem ædificiorum oculos converteres, nulli ipsum in*

Italia, Gallia, Germania aut Albione in ea gloria secundum censeas, adeo regales magnificientiae, et præclaræ in eo virtutes fulgent."

" If you contemplate the extent and greatness of its edifices, you will not judge it to be inferior in this sort of glory to any other in Britain, or even in Italy, France, or Germany, such royal magnificence and beautiful specimens of architecture are every where visible in it."

Kirkheugh, or St Mary's Church.

WALKING northward, along the quay of St Andrews, from the eastern gate of the monastery, we observe before us, on a height towards the north-west, behind a range of houses facing the harbour, a piece of plain modern wall. This wall, on inspection, will be found to contain the stones of the jambs, and the arch of an ancient door, preserved in its original form. It was the door of the gable of a house, and is the only vestige now remaining of the buildings belonging to the once famous benefice of the provostry of Kirkheugh, or the *Præpositura Sanctæ Mariæ de Rupe.*

Part of the old gable, with the door entire, was still standing in 1801, and only then fell; since which time the present fragment of a wall has been erected by the magistrates of this place, for the comfort and convenience of the citizens, who in their walks chuse to enjoy from this elevated spot the fine prospect of the harbour and bay of St Andrews.

Martine says, that in his time (1683) the manse of the provost of Kirkheugh was still standing, “on a little height above the shore of St Andrews, now in no good repair,” and that “a little north from it were to be seen the ruins of old buildings, which were the chapel itself.” Upon this his ingénious editor, in the year 1797, has the following note:

“Very little now remains of these buildings, viz. a single gable with a door in it. But whether these are the ruins of the manse or of other houses cannot now be known.”

Certain it is, that this spot has once been applied to the purpose of burying-ground, for abundance of human bones are frequently dug out of it in forming the foundations of houses and repairing roads.

The uncertainty of our information with respect to the origin of this church and bene-

fice has been formerly mentioned. But we must present the reader with the following passage from Martine in his own words:

" As to the Culdees at St Andrews, there goes a tradition in this place, that the Culdees of old, at least Regulus and his companions, had a cell dedicated to the Blessed Virgin, about a bow-flight east of the shore of St Andrews, a little without the end of the pier, (now within the sea) upon a rock, called at this day our Lady's Craig; the rock is well known, and seen every day at low-water: and that upon the sea's encroaching, they built another house at, or near the place, where the house of the Kirkheugh now stands, called Sta. Maria de Rupe, with St Rule's chapel. To examine the tradition, it must be granted, that the first part of it may be possible; for, in my time, there lived people in St Andrews who remebered to have seen men play at the bowls on the east and north sides of the castle of St Andrews, which now the sea covers on every side; so it may be that the sea of old came not so much up to our east coast as it now doth. And I have heard it credibly reported, that of old the heritors of Kinkell claimed, and pretended to a privilege

of watering all the bestial on their ground at the Swilcanth burn, which runs at the west end of St Andrews; and for that effect, that they might bring all their goods to that burn, upon the north side of the castle of St Andrews."

This passage is curious. For though no doubt can be entertained with respect to the encroachments of the sea at this place, (as a bare inspection of the high shore, all along betwixt the castle and the harbour, is abundantly sufficient to convince us of it) yet that the progress of the watery element should have been so great, in the course of about two centuries, is more we conceive than might have been expected, and yet the present appearance of the place tends strongly to confirm the account here given by Martine.

The rock of which he speaks, and calls our *Lady's Craig*, and which is now, by a slight variation, called the *Lady Craig*, is still to be seen nearly in the manner in which he represents it, a little way to the north of the pier. There issues from the bottom of it, we have been informed, a pretty copious spring of fine fresh water.

The Castle.

THIS fortress was founded towards the conclusion of the twelfth century, it is said in the year 1200, by Roger, one of the bishops of this diocese, and son of Robert, the third earl of Leicester, after the Conquest. It stood upon a point of land projecting towards the sea on the north side of the town. It was enlarged and repaired betwixt the years 1318 and 1328, by Bishop Lamberton of this place, who fixed his residence in it. But, in 1336, Edward III. king of England, having subdued and laid under contribution the greater part of this kingdom, placed a garrison in the castle to command the town and neighbouring country. On his retreat into England, however, a few months after, Andrew Murray of Bothwell, in conjunction with the earls of March and Fife, besieged this stronghold with battering machines, and reduced it in the space of three weeks. It surrendered on the 28th of February 1337, and they entirely demolished it a short time after. It remained, for some time after this, in a ruinous state, for Bishop Landels resided in the abbey and died there. His successor, Bishop Trail, repaired the castle to-

wards the end of the fourteenth century, and died in it in 1401. He was buried in the cathedral church near to the high altar, with this singular inscription over him :

“ Hic fuit ecclesiæ directa columnæ, fenestra
Lucida, thuribulum redolens, campana sonora.”

“ He was the church’s upright pillar, lucid window, sweet-smelling censer, and sounding bell.”

In verse it may be rendered thus :

If of this reverend prelate dear
 You all the praise would tell,
Call him the church’s window clear,
 Prop, censer, sounding bell.

James III. was born in the castle, as appears by the golden charter of the see granted to Bishop Kennedy, and it continued to be the episcopal palace, (the bishops in their public writs stiling it *palatium nostrum*) till the murder of Cardinal Beaton in the month of May 1546. After this prelate’s death, in pursuance of an act of council, the castle was in part demolished in the year 1547. But Archbishop Ha-

milton, his successor, repaired the front of it, where his arms are still extant. He did not, however, enjoy long his dignity nor his residence, for, being denounced a traitor, he was hanged at Stirling in the year 1570. As it was on a live-tree that he was hanged, the following cruel sarcasm was composed upon the occasion :

Vive diu, fœlix arbor, semperque vireto
Frondibus, ut nobis talia poma feras.

Live, lovely tree, and bloom in foliage fair,
So fruit thus excellent thou always bear.

In 1606, George Gladstones was created archbishop of St Andrews. This prelate resigned the castle and its yards, and consented to the dissolution of them from the archbishopric, and to a disposition of them in favour of George, earl of Dunbar. But the last earl of this name dying without issue, the title became extinct about 1689. At what period the castle reverted from the abovementioned family to the Exchequer or the Crown, we have not been able to ascertain.

Cardinal Beaton greatly repaired and beautified the castle, and it was from a window in

the square tower of it, (the only part now sufficiently entire to give any idea of its former elegance) that he is said to have been shewn to the mob after his murder by Norman Leslie and his companions. The persons concerned in this murder seized the castle, and kept possession of it for a year, though besieged, during the last four months of that period, by the French commander, with two uncommonly large pieces of artillery, called *Crook-mow* and *Deaf Meg*. They surrendered in July 1547, and were mostly transported to France.

The castle, as has been already said, was, in pursuance of an act of council, demolished. A common tradition prevails that it was demolished by Cromwell; but this appears to be quite groundless.

Detached from the town, and bounded on two sides by the sea, the ruin now serves as a useful land-mark to mariners. And we accordingly find it mentioned in all the charts of this part of the coast. The reefs of rocks which lie to the north-east of it are of considerable extent, and attended with much danger to vessels navigating this bay. It is a ruin of an interesting appearance, and is visited by all strangers; but for several years past they

have been prevented from gratifying their curiosity in a proper survey of it by a tenant, who, having obtained a lease of the area of the castle from the magistrates, has shut up the entry. This abuse, however, it is hoped, will not be long permitted to exist, and we flatter ourselves, that, in a short time, the ruin will be rendered, as before, completely accessible to strangers.

On the north-west corner of the area is the dungeon or keep of the castle quite entire; and, when the volunteers of this place were embodied during the last war, it was converted into a powder magazine. It has two very narrow entries, and within is a circular level space about thirteen feet diameter, covered with an arched dome, to which no light is admitted but through the entries. In the middle of the flat space is a hole of seven feet diameter, which descends perpendicularly seven or eight feet, and then gradually widens till it be seventeen feet diameter at the bottom, so that the whole dark pit strongly resembles a bottle, and from top to bottom is cut out of the solid rock.

The sea now washes the castle on the north and east sides, and has in some places undermined its walls, a considerable part of which fell in consequence of this in December 1801.

But the castle was formerly at a considerable distance from the sea.

Martine, as has been already mentioned, says, that in his time (1683) there were people living in St Andrews who remembered to have seen bowls played on the flat ground to the east and north of the castle ; and that there was a tradition current of the heritors of Kin-kell (a place about a mile to the eastward) having once had a privilege of watering their cattle in the Swilcanth burn, at the west end of the town, and of driving them for that purpose past betwixt the castle and the sea. The ocean, therefore, must have made great encroachments.

The remains of this once stately pile are now fast mouldering to decay ; but to retard, as far as may be, the progress of the wasteful elements, the reverend Dr Playfair, Principal of the United College, obtained, on a representation to the barons of Exchequer, in 1803, a grant of 21l. to be laid out in pointing and repairing those places of the castle most likely to give way. This was accordingly done under his direction, and will doubtless be the means of prolonging very considerably the existence of the ruin.

Black and Grey Friars.

THERE is beside the present Grammar School the remnant of a monastery belonging either to the Dominicans or Observantines, but to which of these orders is not precisely ascertained. Grose, in his Antiquities, assigns it to the Dominicans; but Keith informs us, that it was a convent of Observantines. As neither of these writers produces his authority, and as we have not been able to find any thing decisive upon the subject, the point must be left undetermined. There was another convent of friars in this city, placed at the west port of the North street, and of which there now remains only a small fragment of a garden wall, which appears on the left hand as we proceed from the above port. Now, the one of these two convents belonged to the Observantines, and the other to the Dominicans, but which to which is not agreed. The Dominicans' convent was founded by Bishop Wishart in 1274*, and the Observantines' by Bishop Kennedy, at least one hundred and fifty years later. But the last was not finish-

* The Black friars first came into Scotland in 1230.

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Ruins of the Chapel of Black Friars at St. Andrews, from the A.R.*



ed till the time of Patrick Grahame, the immediate successor of Kennedy, and the first archbishop. He completed the convent about 1478, and dedicated it to St Francis.

The superiors of the Franciscans, of whom the Observantines were a species, were denominated *Wardens*; and John Tullidaff, warden of the Observantines here, was one of that assembly of divines, or *Theologues*, as they are called in the language of those times, who, in 1527, sat in judgment upon, and condemned the thirteen articles of Patrick Hamilton abbot of Fern, as heretical, and contrary to the faith of the church. John Wadlock, provincial of this order, was a famous mathematician in the reign of James V. He was a native of Dundee, and resided mostly in this convent. It was the noviciate of the order in Scotland.

The only part which now remains of the buildings of the convent beside the grammar school, whichsoever of the two orders it belonged to, is a fragment, with an arched roof in the Gothic stile, extremely elegant in appearance, and is supposed to have been the chapel. It strikes one as decidedly the most beautiful specimen of Gothic architecture now to be seen at St Andrews.

The buildings belonging to this convent seem to have been pretty extensive. All the garden to the south side of the ruin, and of the present grammar school, when dug deep, exhibits proofs of having been built upon ; and there are still standing, and inhabited, on the same side of this street, about forty yards west from the ruin, some old houses, which have much the appearance of having once formed a part of the buildings of the convent.

This convent stood about two hundred yards from the west port of the South street, and within the town ; whereas the other, as has been mentioned, stood about half that distance from the west port of the North street, without the town.

Friar Alexander Campbell, prior of the Dominicans, was the person appointed by the clergy to associate with Patrick Hamilton, after they had persuaded him to repair hither for the sake of a conference, and endeavour to bring him over from what they called his dangerous and heretical opinions. He was also one of the council which condemned Hamilton's thirteen articles. When this amiable youth was tied to the stake, before the gate of St Salvator's college, and the friars kept importuning him with their endless clamours to

pray to the Virgin Mary, and none more loud than Campbell, he addressed the friar as follows: "Wicked man, thou knowest I am no heretic, and that it is the truth of God for which I suffer; so much didst thou confess to me in private. I charge thee therefore to answer before the judgment-seat of Christ." It is remarked by the historians of those times, that the friar became delirious, and died in a state of despair in less than a year after.

Both the grey and black friars' convents, of which we have been speaking, fell victims at the same time to the eloquence of John Knox. They were plundered and razed by the mob in consequence of his famous sermon preached in the parish-church here, in June 1559, and of which we have already taken notice in our account of the cathedral church.

LITERARY INSTITUTIONS.

Schools.

THE present grammar school, which was erected in the year 1743, seems originally to have been a part of the buildings of the con-

vent which stood in this place, but is now entirely modernized.

The present incumbent, Mr Muat, who with much success and approbation has now taught this school for upwards of sixteen years, has a salary from the town, of forty pounds per annum, besides a house and garden. He can accommodate to the number of twenty-five boarders in his house; and from the favourable and just idea entertained of his attention, both to the intellectual and moral improvement of his pupils, as well as of the healthful and advantageous situation of the place, his house is generally full. The school fees are only two shillings and sixpence a-quarter, not having been augmented from time immemorial; but almost all the scholars pay at least double that sum.

There is also an English school on the other side of the street, to the north-west of the Town-church. The master of this school is also paid by the town, his salary being about twenty pounds a-year, with some small additional perquisites.

His province is to teach English, writing, arithmetic, book-keeping, and the other popular branches. He also teaches French. His fees vary according to the branches taught.

Mr Smith, the present incumbent, has long taught this school with well merited approbation. Few teachers, it must be allowed, possess more of the qualifications requisite for their office.

THE UNIVERSITY.

THE first idea of universities, properly so called, appears to have been formed about the beginning of the twelfth century, when the human mind, after the long and painful state of privation to which it had been subjected during the dark ages, seems to have again repaired to the springs of Helicon with extraordinary avidity and ardour.

There had been, indeed, previous to this period, a kind of schools established, in most of the cathedral churches and monasteries of Europe, for the instruction of youth. But these were upon a limited plan. They confined themselves chiefly to the teaching of grammar and church music, with a little rhetoric, logic, and theology. The teachers employed were few, only one or two in each school. At the cathedrals, usually the bishop himself, or he with an assistant, and in the

monasteries little else seems to have been aimed at, but the instructing of the younger monks and nuns in such a knowledge of the Latin language, and of church music, as might enable them to perform the church service with some sort of decent propriety.

But the ardent spirit of the twelfth century was not to be satisfied with this imperfect mode of instruction. Plans of education were formed of a far more extensive and liberal kind. Societies, composed of persons of the first abilities and learning, undertook to instruct youth in the various branches of human science.

These societies were at first distinguished by the name of *Studia Generalia*, General Studies, or simply *Studies*; as the *Study* of Paris, the *Study* of Bologna. But, about the end of the twelfth century, or the beginning of the thirteenth, they began to be most commonly known by the name of *Universitates*, universities; either because learning of all kinds was taught in them, and students of all countries admitted into their community, or because they were formed into legally constituted corporations, which, in the Latin of those times, were termed *Universitates*.

The plan of these societies appeared to be so advantageous, that they were countenanced

and encouraged by the pope, and by every sovereign in Europe, as well as by all the opulent part of the community; and having had large donations bestowed upon them, they soon became sufficiently rich, not only to enable them to erect extensive buildings for the accommodation of themselves and scholars during their public hours, but also for the purpose of private dwelling-houses, and other accommodations. They were also enabled to establish funds for the support and maintenance of the poorer sort of students. The teachers were termed professors; and the time that ought to be employed in the study of each branch of knowledge was properly ascertained.

Honours and titles were proposed as incitements to diligent application; and these, after a stated form and course of examination had been gone through, were conferred upon the approved scholar. The high value set on these honours is sufficiently apparent from history. Doctors, masters, and bachelors, contended even with the knights of those times for precedence; and some went so far as to assert, that a doctor was a knight in consequence of his academical degree, and that the usual form of creation was not here

necessary. This they distinguished by the term *Chevalrie de Lectures*; and the consequence of it was, that the new institutions in a short time were replenished with a vast and almost incredible number of students. In the year 1262, there were 10,000 in the university of Bologna; and, in 1340, there were three times that number in the university of Oxford.

As the establishment of universities was at first a consequence of the progress of learning, so did they in their turn contribute to accelerate this progress, and to dispel that thick darkness which had for four centuries overspread Europe. The ignorance of this period was almost total. Men in the highest offices of the state sometimes were incapable of signing their own name, and even the clergy were in a great measure unlettered. "They contented themselves," says William of Malmsbury, a very sensible and judicious writer of the twelfth century, "with the slightest smattering of letters, and could hardly stammer through the offices of the church. If any one amongst them understood a little grammar, he was admired as a prodigy."

The youth of Scotland, during the middle ages, were not inferior to their neighbours in

genius, or in a taste for learning. But having no university in their own country for more than two centuries after the institution of these seminaries in others, they were obliged, when they wished to prosecute their studies, to go abroad. And as this was attended with trouble, and a very serious expence, it was a disadvantage strongly felt and deeply regretted by many; but the distracted state of the kingdom, almost constantly involved in wars, prevented for a long time the application of a remedy.

At length, in the year 1410, a few men of letters in this place, desirous of remedying the evil which had been so long felt and complained of, and of promoting the interests of learning in their own city, formed themselves into a society, for the purpose of teaching the sciences, and generously offered their services to as many as chose to attend. John Shevez, official of St Andrews, William Stephen, afterwards bishop of Dumblane, and John Litster, one of the canons of the monastery, read lectures at different hours on divinity. Laurence Lindoris, a learned theologian, explained the fourth book of the sentences of Peter Lombard. Dr Richard Comel taught the civil and canon laws; and John

Gyll, William Foulis, and William Croisier, logic and philosophy. These gentlemen commenced their lectures at Whitsunday 1410, and were attended by a concourse of students beyond their greatest expectations.

The success of these previous lectures was so great, that Henry Wardlaw, formerly precentor of Glasgow, and then bishop of St Andrews, the thirty-second in succession of the bishops of this place, a magnificent and liberal minded prelate, a great, and perhaps the chief promoter of the association originally, granted, in about nine months after, a charter in the following terms : “ To the venerable doctors, masters, batchelors, and students, residing in his city of St Andrews, and their successors, confirming the university there, which they had so laudably instituted and begun, constituting and declaring it to be an university, for the study of divinity, law, medicine, and the liberal arts, and taking it under his special protection.” This charter is dated at St Andrews the 27th of February 1411. In it, the bishop, for himself and his successors, granted to the members of his university of St Andrews, and their successors, all the powers, privileges, and immunities, usually granted to

other universities, which are enumerated ; and obliged the alderman, bailiffs, and other officers of his city of St Andsews, when they entered on their offices, to take an oath before the rector of the university not to invade or violate any of these privileges. In the same charter, the prior and chapter of St Andrews, with the archdeacons of St Andrews and Lothian, give their consent to the establishment of the university, and grant the same privilege to its members in all their baronies and lands.

But as no transaction of moment was in those times concluded without the approbation of the pope, the above mentioned charter, accompanied with petitions for its confirmation from the king, the bishop, the prior, and the chapter, was transmitted to Benedict XIII. one of three contending popes, and to whom Scotland then adhered. Benedict, who resided at Arragon, granted two bulls in return ; one confirming the above charter, and all the privileges and immunities it contained, and another conferring additional privileges on the new university above those contained in the charter. Both these bulls were dated at Paniscole, a strong place in Arragon, where the pope then kept his court, 3d September 1412.

When Henry Ogilvy, A. M. who had been messenger to the pope, arrived with these bulls on the 3d of February 1413, universal festivity and joy pervaded the city. They were presented to the bishop before a grand assembly of his clergy in the refectory, were perused aloud with great solemnity, and *Te Deum* celebrated on the occasion. Early in the next month there was instituted a grand and solemn procession in honour of this event, in which there were to be seen upwards of four hundred clergy.

It may perhaps afford amusement to see the account of this transaction as it is delivered by Fordun, or rather his continuator in the Scotichronicon. We shall therefore insert a literal translation of it from the barbarous Latin of that author.

After having told us that the lectures instituted in the year 1410, continued to be read for two years and a half before the confirmation of the privileges came from the pope, he goes on to say: "At length, in the year 1413, on the 3d of February, Henry Ogilvy, A. M. the bearer of the privileges came to the city of St Andrews; on the joyous arrival of whom the bells of all the churches of the city were set a-ringing. And three days after, namely,

on the following Sabbath, the bulls of the privileges, at a solemn assembly of all the clergy in the refectory, which was elegantly fitted up for the purpose, were presented to the lord bishop as chancellor of this University. Which bulls being read in the hearing of all, the clergy and convent walking in procession to the great altar chanted *Te Deum* with a loud voice. This ended, they all knelt down, and the bishop of Ross pronounced a verse from the Holy Spirit, with the collect *Deus qui corda*. But the remainder of this day they spent with inexpressible jocundity; and the whole of the following night, they made the streets and squares of the city gleam with copious bonfires, and indulged in wine and gladness. Moreover, it was appointed that there should be a solemn procession the next day in the following month of March (that is, on the seventh of March following) to celebrate the festival of the arrival of the privileges, on the very same day with the festival of the arrival of the relics. But who can easily describe the sweet chantings of the clergy, the dances of the people, the ringing of the bells, and the sound of the organs, which took place in that procession. The prior that day solemnly celebrated the great mass of the Holy Ghost, the bishop

of Ross pronounced a sermon to the clergy ; and the beadle counted at this procession, besides the wonderful multitude of the people, four hundred clergy, exclusive of inferior clergy and noviciates, to the glory of God and the honour of this University."

The University of St Andrews became in a short time conspicuous, and acquired great influence in the most important affairs. As early as 1417, in a parliament and convocation of the clergy, which had been summoned to meet at Perth to determine the famous question concerning the allegiance due to the new pope, Martin V. who had been invested with the pontifical dignity by the council of Constance, on the deposition of Benedict XIII. Dr John Elwood, rector of the University, and the other famous doctors of it, had influence enough to induce the parliament, notwithstanding the opposition of even the regent of the kingdom and his coadjutors, to withdraw their allegiance from Benedict XIII. and acknowledge Martin V. as lawful pope. In this the University may seem not to have been actuated by the most grateful motives. Benedict XIII. it must be remembered, was the pope from whom they had obtained the ratification of their privileges.

James I. obtained his liberty, and returned to his dominions within six years after. This prince, the greatest favourite, as well as the greatest favourer of the muses in his time, was particularly delighted with his new University. He bestowed on its members distinguishing marks of his royal favour. He frequently honoured with his presence their lectures and public disputations, conferred on the most deserving members ecclesiastical dignities and benefices, and kept by him a list of the most promising scholars, that he might prefer them as opportunities offered. He also granted a charter, exempting them from all tolls, taxes, and services, in every part of the kingdom, and expressive of his most distinguished consideration and regard. This charter is dated at Perth 20th March 1431.

The University, under his patronage, flourished and increased exceedingly, in so much, that it had thirteen doctors of divinity, eight doctors of laws, many other learned men, and a prodigious multitude of students.

But although it was now completely established, and had attained a high character, it was far from being well provided with either funds or accommodations. The professors had no fixed salaries allotted them, and the gratui-

ties they received from their students were probably not large. The latter lived entirely at their own expence, and provided themselves in lodgings the best way they could. This continued to be the state of matters for upwards of forty-six years.

The seat of the University, during this period, was the spot where the New college now stands, dispossed to the masters by Wardlaw in a charter dated the 9th day of April 1430, and under the following designation: "To the Dean of the faculty of arts, the faculty, and each person of the same for the time being, in the University of St Andrews."

This place was then called the Pedagogy, and was, before the foundation of the University, the seat of what they called in those times an illustrious school (*schola illustris*), the nature of which was as follows: In the twelfth century, when the general desire of knowledge which then sprung up, produced the formation and establishment of the institutions called universities, it also produced the establishment of these illustrious schools. They were institutions fixed in almost every principal city and town of the island, for instructing youth, not only in the most necessary branches of learning, reading, writing, and grammar, but also

in several others of a higher kind, as rhetoric and logic. Let us hear the account which William Fitz-Stephens, who flourished in the twelfth century, gives us of these illustrious schools.

“ On holidays,” says he, “ it is usual for these schools to hold assemblies in the churches, in which the scholars engage in logical disquisitions, some using enthymems and others perfect syllogisms; some aiming at nothing but to gain the victory, and make an ostentatious display of their acuteness, while others have the investigation of truth in view. Artful sophists, on these occasions, acquire great applause; some by a prodigious inundation and flow of words, others by their specious but fallacious arguments. After the disputationes, other scholars deliver rhetorical declamations, in which they observe all the rules of art, and neglect no topic of persuasion. Even the younger boys in the different schools, contend against each other in verse about the principles of grammar, and the preterites and supines of verbs.”

A school of this kind had been long taught at the Pedagogy before the foundation of the University, but was superseded by that institution.

The model adopted by the bishop for the internal arrangement of his new foundation, was that of the University of Paris, an establishment which, as it was perhaps the earliest of the sort, so it had for a long while been the most eminent, and had served for a pattern to most of the others in Europe. The chief magistrate or ruler of this University was distinguished by the name of provost, and hence we likewise hear of the provost of the University of St Andrews.

The prelate who laboured so eminently in fixing in the city a residence for the muses, must doubtless be considered as one of its most conspicuous benefactors. But this was not the only great work he performed for its advantage. He was the builder of the Gair, or Guard-bridge over the æstuary of the Eden, a work which still exists, and the convenience of which is felt, not only by this city, but by all the adjacent country.

St Salvator's College.

THE mode of education which had been adopted in the university, or, as it was often called, the public schools at the pedagogy, con-

tinued, as we have already observed, to be prosecuted for upwards of forty-six years. At length, about 1455, in the reign of James II. the excellent, public spirited, and justly celebrated Bishop Kennedy, nephew to James I. by his sister the countess of Angus, and who succeeded Bishop Wardlaw, formed the design of founding and endowing a college on the other side of the town towards the north. He accordingly appropriated from his ecclesiastical revenues such sums as were sufficient for the above purpose. In the first foundation-charter which was confirmed by Pope Nicholas V. the college is said to be built for theology and the liberal arts. It was dedicated to the honour of God, of our Saviour, and the Virgin Mary, and named *St Salvator's College*. It was endowed with revenues sufficient for the maintenance of a principal, six fellows, and six poor scholars. The second foundation-charter, which is a good deal different from the first, is dated at the castle of St Andrews, 5th April 1458. It is very long, and contains all the statutes of the college, but it will be sufficient to extract the following particulars. By this charter the college was to consist of a Doctor in Theology, a Licentiate in Theology, a Batchelor in Theology, four Masters of Arts,

and six poor scholars to be taught the speculative sciences. The doctor in theology was to be principal, and had the rectory of the parish of Quhilts assigned him for his endowment. He was bound to read a theological lecture once every week, and to preach to the people four times a-year. The licentiate in theology, who was the first of the six fellows, was obliged to read lectures in that science three times a-week, and to preach to the people six times a-year. He had the rectorship of the parish of Kemback assigned him for his salary. The batchelor in theology, who was the second of the fellows, was to read a theological lecture every lawful day, and had bestowed upon him the rectorship of Denino as the reward of his labours.

The other four fellows, who were to be masters of arts and in priests' orders, were to receive for their subsistence small annual stipends. Two of them were to be chosen every year by the principal; the licentiate and the batchelor to read lectures in logic, physics, philosophy, or metaphysics, in the manner prescribed by the general statutes of the university. All were to observe holidays, morning and evening prayers, and the canonical hours. The principal, licentiate, and batchelor, as

rectors of their respective parishes, were to have the appointment of their own vicars. The rectory of Kilmeny was to be employed for the maintenance of the whole thirteen members of the college, with their necessary servants and attendants, who were to be provided with meat, drink, and lodging within the college. The first three members, namely, the principal, licentiate, and batchelor, to be maintained always; the masters of arts, until they obtain the degree of batchelor in divinity; and the scholars, until they obtain the degree of master of arts. All other persons, who resided in the college at their own expense, were to conform to its regulations.

No member was to absent himself thirty-one days successively, under the pain of deprivation, and two only to be ever absent at the same time. If the principal was absent fifteen days, and did not return after due intimation had been given him, he forfeited all rights and privileges in the college, and was deprived of his office. It was appointed, that when the principal's office became vacant it should be supplied by the licentiate, his again by the batchelor, and his by the most expert of the four masters of arts.

No licentiate, or batchelor, was permitted to hold any other living, charge, or office, without the college, except the above-mentioned rectorships of Kemback and Denino; but it was allowed the principal to hold other offices, provided they did not require his residence without the college. All the members were to reside, eat, and sleep within the college; to be exempt from all taxes, customs, subsidies, and impositions whatsoever, and to be liable to an annual visit from the rector of the university, or the archdeacon, to hear and redress complaints.

The principal was to have the sole direction of the other twelve members in all things concerning the college, being their ordinary president; and he was authorised to expel any of the servants, attendants, or supposts belonging to the college, if they transgressed the laws.

Every member, on his admission, was obliged to take an oath to observe the statutes of the college, and to consult its advantage. The founder reserves to himself the power of altering, amending, or annulling, any of the above regulations during his lifetime, and after his decease to the pope. These are some of the most remarkable articles in this long charter.

It was confirmed at Rome by Pope Pius II. on the 13th of September 1458. Though this good bishop is represented as having been particularly attentive to the reformation of the manners of his clergy, he does not seem to have expected, nor even exacted, from the members of his new college, any very high degree of sobriety and strictness, if we may judge by the following statute contained in the charter of foundation: "We ordain farther, that all the members of the said college live decently, as becomes ecclesiastics; that they be not common night-walkers or robbers, or habitually guilty of other notorious crimes; and if any one of them is so, (which God forbid) let him be corrected by his superior; and if he proves incorrigible, let him be deprived by the same superior, and another substituted in his place."

The immunities from all tributes, taxes, and impositions, granted to the university, as has been already noticed, by James I. were confirmed at Stirling, in 1444, by James II. and extended to their servants, and possessions, moveable and immovable, within the city. The same immunities were again ratified and confirmed by James III. and afterwards by James IV. at Edinburgh, February 1512, and extended to

all their moveables and immoveables, both civil and ecclesiastical, either within or without the city. There is also a ratification of their immunities and privileges by James V. in 1522, inhibiting all collectors of taxes within the realm to exact any part of the taxes then granted, or to be granted, in all time coming, from the rectors, doctors, regents, masters, scholars, and other supposts of the university residing therein ; or of their benefices, fruits, or possessions, within their diocese, or any diocese in the realm. And all this was afterwards confirmed in the same year, always ordering the names of the said rectors, doctors, regents, masters, and benefices, to be first notified to the king by the rector and masters of the college. A ratification of the immunities was also granted by Queen Mary, and her son James VI. at Stirling in 1579, and by Charles II. at Whitehall in 1672, and by the parliament at Edinburgh the same year. They were likewise confirmed by James VII. at Whitehall in 1685, and sealed at Edinburgh in 1686.

The following articles of agreement, made betwixt Bishop Kennedy and the town of St Andrews, in 1444, may be of use to give an idea of the estimation in which the members

of the university were then held, and the footing on which they stood with the other inhabitants of the town. It was stipulated as follows :

" All those who belong to the university shall have the privilege of buying and selling victuals and clothing, without tax or custom, provided they do not trade in these articles. The citizens shall defend those who belong to the university, and their families and privileges, against all who would injure them ; and shall receive in return from them aid, counsel, and favour. Beadles, servants, stationers, and their families, shall enjoy the like immunities and privileges with the university. In the assize of bread, beer, &c. if there be any delinquency, the rector may complain to the provost, or any magistrate, who must summon the delinquent next Friday, if there be a guild court, or the next court day following, and have him punished within eight days after ; and if the punishment be delayed beyond the term of eight days, the appointment of such punishment, or correction, devolves to the rector, who shall then have it in his power to punish the delinquent according to the laws of burghs. As often as an assize is made, intimation must be given to the rector within twenty-four hours. If any belonging to the college owe a

debt to a citizen, and a complaint of such debt be made under oath to the rector, he, the rector, shall send a beadle to some one of the bailies to convene the debtor before him, and oblige him to find surety that he will pay the debt within eight days, if the same does not exceed 40s.; but if it is more, a longer time shall be allowed. If the person complained of deny the debt, he shall be convened before the rector, who shall judge in the cause; and if the defendant consider himself aggrieved by the decision of the rector, he may appeal to the bishop or his commissary; and if they find the rector to have proceeded regularly, the delinquent shall be remitted to him for sentence and execution. If a citizen complain of a member of the university, the complaint is to be lodged with the rector, who shall decide, *mutatis mutandis*, as above; and if the member complained of fail to find surety, the rector may arrest his person or effects. The provost of the city may sit with the rector, not as a judge, but as an assessor."

The buildings of this college form a magnificent square, ornamented by a handsome spire and clock over the gateway. The steeple is one hundred and fifty-six feet high; and through the portal directly under it we enter

a quadrangular court, about two hundred and thirty feet long, and one hundred and eighty broad, decorated by piazzas on the side directly opposite.

The gateway, or entry, fronts the south, on which side of the square, and on the right as we enter, stands the chapel, a handsome edifice, with an elegant Gothic front.

In this chapel the principal of the college, who, as well as that of St Leonard, has, with one exception only, ever since the Reformation, been a clergyman, performs divine worship, attended by the professors and their pupils. The principal of this college has also, since the union of the two colleges, in 1748, been always minister of the parish of St Leonard, and the people of that parish likewise attend this chapel. The exception above alluded to was the celebrated George Buchanan, who was principal of the college of St Leonard in 1560.

In the chapel of St Salvator is an elegant tomb, erected by Bishop Kennedy, the founder, for himself. It is a piece of exquisite Gothic workmanship, and though much injured by time and accidents, is still sufficiently entire to shew the fine taste of the designer. It stands on the north side of the church,

opposite to where the altar formerly stood, and where the pulpit now stands. An epitaph is easily discernible upon it, consisting of two lines, but so much defaced as to be altogether illegible. The top was ornamented by a representation of our Saviour, with angels around, and the instruments of the passion. The bishop died in 1466, and was embalmed with spices and buried in this tomb.

Within it, according to tradition, about the year 1683, were discovered six magnificent maces, which had been concealed there in troublesome times. Three of these maces are kept in this college, and shewn as curiosities to strangers; and one was presented to each of the other three Scottish universities, Aberdeen, Glasgow, and Edinburgh. One of the maces is very superior in elegance and value to the rest, and is the original, of which the others are only copies. It is of beautiful Gothic workmanship. The bishop seems to have copied it in the architecture of his tomb. Appended to it is the following inscription, written in antique characters:

“ Jacobus Kennedy, illustris Sancti Andreæ Antistes, ac fundator collegii Sti. Salvatoris, cui me donavit, me fecit fieri Parisiis, an. dom. mIIILXI.”

“ James Kennedy, the illustrious prelate of St Andrews, and founder of the college of St Salvator, to whom he who presented me, caused me to be made at *Paris* in the year 1461.”

Appended to the mace also is a label with the following inscription :

“ *Dr Alex. Skene, collegii Sti. Salvatoris nostri præpositorus, me temporis injuria læsum et mutilatum, publicis dieti collegii sumptibus reparandum curavit. Ann. Dom. 1685.*”

“ Doctor Alexander Skene, provost of our college of St Salvator, caused me, hurt and mutilated by the injuries of time, to be repaired at the public expence of the said college in the year 1685.”

The tomb of Bishop Kennedy is said to have cost 10,000l. and the chapel in which it stands, together with the other buildings of this college, as much more*; a sum which, allowing for the value of Scots money in those times, was equal to about 2220l. Sterling.

The roof of the church, which was of beautiful Gothic architecture, having, about fifty years ago, become apparently insufficient, it

* Pitscottie.

was judged necessary to pull it down, and to substitute another in its place.

The architect in doing this, either through want of skill, or from a very blameable and much to be regretted inattention, suffered the beautiful tomb of Kennedy to be greatly injured and defaced.

In this chapel is a family burying-place of the celebrated physician, Pitcairn, the first medical professor in the university of Edinburgh.

Along with the above-mentioned maces, are likewise shown as curiosities two silver arrows, which used formerly to be shot for every year at the west end of the town, and the winner appended to the arrow a silver label or medal inscribed with his name, his coat of arms, and the date of his victory.

The earliest medal, on the first arrow, states it to have been won by James Cunningham in 1618; and the last medal, on the second arrow, states it to have been won by Lord Elgin, the father of the present earl, in 1751.

		oz. dwt.
The first arrow weighs	- - -	7 3
Medals	- - - - -	158 13
Total weight	-	<hr/> 165 16

		oz. dwt.
'The second arrow weighs	- - -	4 10
Medals	- - - -	50 10
Total weight	-	55

The place of shooting for these arrows was at the west end of what is called the *Scores* (now the fashionable walk of the place), and where is a little green hollow of convenient size for the amusement.

The eminence on the north side of this hollow, betwixt it and the sea, is called the *Witch-Hill*, a name which seems to have arisen from the horrid practices of superstition ; for on this spot they were wont to burn the unhappy people denominated witches ; and of these, there was one burned here so late as about the beginning of the last century, an old woman of the name of Young, whose house is still pointed out in the west end of Market Street. A gentleman, still living in St Andrews, knew a person who saw the execution.

The annual competitions for the silver arrow have been for half a century discontinued, and the ancient amusement of archery has given way to the more favourite one of golf, now the reigning taste. It is curious to observe in

what a different point of light this healthful and elegant amusement was viewed in former times. A law was passed, in the reign of James II. ordaining that no such game should be permitted, but that *bow-marks* should be made at every parish-church, and that whoever did not repair thither on the appointed days, and shoot at least six shots, should be fined in *twa pennyes*, to be given to those that came, to drink.

The square which constitutes St Salvator's college has never been completed on the east side. The large building on the west side was the common schools and library, the books belonging to which were, in 1764, removed to the present university library.

The remaining parts of the square are occupied in class and lodging rooms.

The endowments of this college having been almost wholly formed of teinds, a fund alienable for a different purpose, viz. the augmentation of ministers' stipends, the college became, in consequence of this, almost entirely denuded of income, and, about half a century ago, it was found expedient to unite two colleges into one. A petition was therefore presented to Parliament, in 1747, by the masters of the two colleges of St Leonard and St Salvator, re-

presenting the necessity of adopting this measure, and the Parliament, in consequence of it, passed an act for the union of the two institutions.

The university of St Andrews, therefore, which, before that period, consisted of three colleges, has since consisted of only two. These are entirely independent of each other in respect of discipline and revenues; and there are only five cases in which they act as a conjunct body, viz. in the elections of their chancellor, rector, and professor of medicine, in conferring degrees, and in the management of the university library.

The funds in the Scottish universities, established for the assistance of poor students in the prosecution of their studies, are denominated *bursaries*. Of these there are, in the United college of St Andrews, sixteen, properly called *foundation-bursaries*. Four of them at least fall vacant every year, and are determined by competition at the beginning of each session. The candidates are tried with respect to their skill in the Latin language, and whichever of them discovers the greatest knowledge of it, is entitled to obtain the bursary, and when obtained, it confers a right to board for four years in the college during the session. All the six-

teen who hold these bursaries, eat together at the same table, and no others are admitted.

But there is also kept in the college another table, for the accommodation of students of a different description. These are not, like the foundation-bursars, entertained gratis ; but pay a certain sum for their board during the session, usually about twelve guineas. At this table the number is not limited as in the former case, but consists sometimes of more, sometimes of fewer, according to the number and inclinations of the students at the time.

At each of these tables a professor constantly presides, and as the duty of thus presiding is circulated in rotation through all the different professors, from week to week, the person presiding for the time is named the *bebdomader*, from a Greek word which signifies a week.

Formerly there were at this college three descriptions of students, distinguished by the quality of the gowns which they wore, and by the amount of the fees which they paid to the professors.

The first of these were called *Primers*. They wore gowns of a superior quality of cloth, trimmed in an elegant stile, and paid on entering to a class six guineas of fees. The se-

cond description were termed *Seconders*. These were furnished with gowns of an equally fine quality, but not so richly trimmed, and paid at their entrance to a class three guineas. And the third description were named *Terners*, who had gowns of an inferior sort of cloth, without trimming, and paid one guinea and a half of fees.

The denomination of *Primers*, however, has been long unknown, no student having entered as one for many years past; *Seconders* and *Terners* therefore are the only distinctions in use. These continue to wear their gowns as above described, and to pay, on their entering to a class, the above specified fees. The gowns worn by the students at this college, as in all the other colleges of Scotland, where such academical badges of distinction are in use, are made of red frieze, and they are here without sleeves. The students of the college of Edinburgh and of St Mary's college, St Andrews, wear no particular badge of distinction.

Besides the sixteen *foundation*-bursaries belonging to this college, there are twenty-three others, established at different times by different benefactors, and in the gift of different patrons. Of these there are five very considerably superior in value to the rest, in the gift

of Sir Alexander Ramsay, Bart. of Balmain. They are twenty guineas each per annum, and may be held for nine years, the holder having it besides in his option, for the last four years, to study at any of the Scottish universities he may find most convenient, provided he continue to pursue one of the three learned professions, divinity, law, or physic.

The following list exhibits at one view all the bursaries belonging to this college, with their names, patrons, and the value of each.

BURSARIES BELONGING TO THE UNITED COLLEGE.

<i>No.</i>	<i>Names.</i>	<i>Patrons.</i>	<i>Value of each.</i>
5.	Ramsay,	Sir Alexander Ramsay,	L. 21 0 0
3.	Wilkie;	Wilkie of Foulden,	11 2 2 ⁸ _{TT}
2.	Grant,	Sir James Grant,	10 0 0.
3.	Bayne,	Mr Ferguson of Raith,	10 0 0.
2.	Malcolm,	{ Sir James Malcolm, Malcolm of Balbeadie, Fotheringham of Pourie, Principal of the Unit. Col.	{ 100 merks Scots.
1.	Moncreiffe,	Sir Thomas Moncreiffe,	100 merks Scots.
1.	Lawson,	Town-council of Dundee,	100 merks Scots.
1.	Glendee,	Mrs Birrel and Mrs Norie,	L. 6 0 0
1.	Pat. Yeamen,	Rait of Arniston,	14 0 0
1.	Alex. Yeamen,	United College,	8 4 11 ⁵ _{TT}
2.	Guild,	Town-council of Dundee,	6 0 0

No.	Names.	Patrons.	Value of each.
1.	Cupar,	Town-council of Cupar,	4 bolls wheat.
16.	Foundation- bursaries,	Determined by Competi- tion,	board for four years during the session.

The classes at present taught in this college, with the days and hours of their meeting, are as follows: viz. The first or *public* Latin class meets every lawful day, except Saturday, at eight in the morning and at eleven in the forenoon; and on Saturday it meets at eight in the morning only. The second or *private* Latin meets every lawful day, except Saturday, at one in the afternoon. The first or public Greek meets at ten and two on Mondays, Wednesdays, and Fridays, and on the other three lawful days of the week only at the hour of ten. The second or public Greek meets every lawful day, except Saturday, at eight in the morning. The Rhetoric-and-Logic class, every lawful day except Saturday, at eleven; and the Natural Philosophy the same. The Moral Philosophy is at ten, on the same days. There are two public Mathematical classes, and commonly a private one. The first meets at twelve, the second at nine in the morning, and the third or private, or, as it is frequently called from the object of it,

the practical, at two in the afternoon, every lawful day except Saturday. The Civil History is at two o'clock on Tuesdays and Thursdays. The Professor of Medicine teaches no class, the number of students in that department being too few to render it worth his while. The vicinity of the celebrated medical school of Edinburgh is, no doubt, one great cause of this, for the superior attraction of such a body must draw every student of medicine to the other side of the Forth. There are likewise two French classes taught in the college.

The session lasts about six months, commencing towards the end of October, and terminating in the first week of May. About the middle of last century, the average number of students was nearly seventy :—twenty years ago it was upwards of one hundred :—at present it is about seventy.

The students have obtained different names, according to the number of seasons they have attended, and the studies in which they have been employed. Those of the first year, who usually attend the first Greek and Latin, or these and the mathematics, are termed *Bigents*, which may be a corruption of the French *Bac*.

gens. Those of the second year, who usually attend the second Greek, second Latin, second mathematics and logic, are termed *Semies*, probably from their being considered, as it were, half through with their course, this being four years. Those of the third year, who commonly attend most of the last mentioned classes again, and the Moral Philosophy, are called *Bachelors*, i. e. *Bas Chevaliers, Inferior Knights*, as being just inferior to those of the highest class; and those of the fourth year, who commonly attend the Natural Philosophy, and what other classes they please, are termed *Magistrands*, probably from a barbarous Latin word, *magistrandus*, put for a person who is about to be made *Artium Magister*, or Master of Arts.

The following are the present members, classes taught, and patrons of this college:

Dr PLAYFAIR, Principal.

Professors.	Classes.	Patrons.
Dr Hunter,	Latin,	Marq. of Titchfield.
Mr Hill,	Greek,	
Mr Hunter,	Logic & Rhetoric,	
Mr Cook,	Moral Philosophy,	
Mr Macdonald,	Natural Philosophy,	
Mr Vilant,	Mathematics,	Crown.
Dr Adamson,	Civil History,	Earl of Cassilis.
Drs James & John Flint,	Medicine,	University.

Subjoined are also the names of the professors, classes, and patrons of St Mary's college:

<i>Professors.</i>	<i>Classes.</i>	<i>Patron.</i>
Dr HILL, Principal.		
Dr Arnot,	Divinity,	Crown.
Dr Trotter,	Church History,	
Mr Cook,	Orien. Languages,	

Dr Adamson and Dr Hill are the two ministers of the city and parish of St Andrews, a collegiate charge; and Dr Playfair is the minister of the small parish of St Leonard.

St Leonard's College.

THIS college was founded in 1512 by Prior John Hepburn of this place, assisted by Archbishop Stuart, natural son of James IV. and who fell at the battle of Flodden, next year, with his royal father.

Hepburn appears to have been a character of commendable enterprise and public spirit. He erected, as we have already seen, the elegant wall of the monastery which still remains, and he was the author of other improvements of considerable importance. He was, on the death of his friend Stuart, competitor for the

archbishopric, with the celebrated Gawin Douglas, bishop of Dunkeld, and Andrew Foreman, bishop of Murray. But though he made every possible exertion to obtain this dignity, he was ultimately unsuccessful, for Foreman's interest prevailed, even after Hepburn had been elected by his own canons, and had gone to Rome for confirmation. He had influence, however, to obtain from the pope, through the intercession of the regent, Albany, a pension of three thousand crowns out of the archbishopric.

The following account of Hepburn is taken from an old manuscript : “ This prior being solicitous to have proper education for the members of his convent, and desirous by the same means to benefit both the church and state of Scotland, founded and endowed this college out of the revenues of the hospital, which had been built for the reception of pilgrims, who formerly repaired hither in great numbers to see and kiss the relics of St Andrew ; and from the funds of the parish of St Leonard, and other private property of his own. Alexander Stuart, the archbishop, approved of the institution, and confirmed it by his letters and seal.”

The college obtained its name from its vicinity to St Leonard's church. "It appears," says a modern author, "from the foundation-charter, that there had been an hospital in the same place for the reception and entertainment of pilgrims of different nations, who crowded to St Andrews to pay their devotions to the arm of St Andrew, which wrought a great many miracles. At length, however, the saint's arm being tired with such laborious sort of work, or thinking he had done enough, the miracles and the conflux of pilgrims ceased, and the hospital was deserted. The prior and convent, who had been the founders and were the patrons of the hospital, then filled it with old women. But these old women produced little or no fruit of devotion, and were turned out. The prior and convent, having repaired the church and hospital of St Leonard, resolved to convert them into a college, to consist of a master or principal, four chaplains, two of which were to be regents, and twenty scholars, who were first to be taught the languages and then the liberal arts and sciences; and six of them, who were thought most fit, should then apply, with great ardour and vehement reading, to the study of theology under the principal. Such of these scholars as were found

fittest for it, were to be taught music, both plain song and descant. The foundation-charter to this purpose, was executed by the archbishop, the prior, and chapter, at St Andrews, August 20. 1512. By another charter, the prior and chapter endowed this college with all the houses, lands, and revenues which had belonged to St Leonard's hospital. Both these charters were confirmed by royal charter, dated at Edinburgh, February 20. 1513."

On the union of this college with St Salvator's, in 1748, the buildings of it were sold and converted into dwelling-houses, to which purpose such of them as now remain are still applied. It stood on the south-east side of the town, adjoining to the monastery. What is at present the Golfer's-Hall, was formerly the library of this college, and was applied to the purpose after the accidental burning of the library of St Leonards, the ruins of which were to be seen in 1805 (though now defaced), and are described in a former part of this work. The books were removed from the library in the Golfer's-Hall on the finishing of the present university library in 1764, and are deposited in the gallery of that room. Some of them are curious.

The ground storey of the building, in which the Golfer's-Hall now is, was formerly the common schools of the college.

The ruins of the church of St Leonard are accounted a fine specimen of elegant Gothic architecture. Into this church, it seems, Dr Johnson could obtain no admission. He was always, he says, prevented by some civil excuse or other, and loudly complains of its having been applied to the profane purpose of a green-house. It is now entirely unroofed.

A little way to the east of it, and on the right as we proceed from the principal gate of the abbey to the shore, stands the aged sycamore, which, the same traveller informs us, was the only tree he had been able to discover in the county "older than himself," and it is now commonly known by the name of Dr Johnson's Tree.

It may be proper to observe, that it is the revenues of this college which now principally support the establishment of the United college, the funds of St Salvator's having been more exhausted by alienations, on account of their having consisted almost entirely of teinds. Of this college the celebrated George Buchanan was, for a short time, principal, in 1560.

St Mary's College.

THIS college seems to have been originally projected by Archbishop James Beaton, uncle and immediate predecessor to the famous cardinal of that name. We are informed by an ancient writ, that in the year 1538, "he augmented the seminary called the Pedagogy, by a variety of endowments, and afterwards converted it into St Mary's college : that he had determined to pull down the buildings of the above-mentioned seminary, which were become old and infirm, and inconvenient for the studies of the youth, and to erect from the foundation others in a more magnificent stile, but was prevented by death. He built, however," says our authority, "several parts, and completed some that had been begun by others. His successor and nephew, the cardinal, proposed to follow out his uncle's plans, and had made some progress in the undertaking when he was assassinated in the castle: Having demolished a set of old buildings, he laid the foundation of what was intended to be a handsome church, within the college, but this was never finished.

Gyll, William Foulis, and William Croisier, logic and philosophy. These gentlemen commenced their lectures at Whitsunday 1410, and were attended by a concourse of students beyond their greatest expectations.

The success of these previous lectures was so great, that Henry Wardlaw, formerly precentor of Glasgow, and then bishop of St Andrews, the thirty-second in succession of the bishops of this place, a magnificent and liberal minded prelate, a great, and perhaps the chief promoter of the association originally, granted, in about nine months after, a charter in the following terms : “ To the venerable doctors, masters, batchelors, and students, residing in his city of St Andrews, and their successors, confirming the university there, which they had so laudably instituted and begun, constituting and declaring it to be an university, for the study of divinity, law, medicine, and the liberal arts, and taking it under his special protection.” This charter is dated at St Andrews the 27th of February 1411. In it, the bishop, for himself and his successors, granted to the members of his university of St Andrews, and their successors, all the powers, privileges, and immunities, usually granted to

other universities, which are enumerated ; and obliged the alderman, bailiffs, and other officers of his city of St Andsews, when they entered on their offices, to take an oath before the rector of the university not to invade or violate any of these privileges. In the same charter, the prior and chapter of St Andrews, with the archdeacons of St Andrews and Lothian, give their consent to the establishment of the university, and grant the same privilege to its members in all their baronies and lands.

But as no transaction of moment was in those times concluded without the approbation of the pope, the above mentioned charter, accompanied with petitions for its confirmation from the king, the bishop, the prior, and the chapter, was transmitted to Benedict XIII. one of three contending popes, and to whom Scotland then adhered. Benedict, who resided at Arragon, granted two bulls in return ; one confirming the above charter, and all the privileges and immunities it contained, and another conferring additional privileges on the new university above those contained in the charter. Both these bulls were dated at Panniscole, a strong place in Arragon, where the pope then kept his court, 3d September 1412.

His successor, Archbishop Hamilton, went on with the plan, and was ambitious to be thought and styled the founder of the college. He designs himself, in his presentation to John Rutherford to be a supernumerary master of it in 1557, "founder and endower of the college of *scholastics* and presbyters, erected in the place that was formerly called the Pedagogy, by the name of St Mary's college." The author of the panegyric on the benefactors of the University of St Andrews, thus speaks of him : "The two Beatons having determined to adorn with edifices and supply with revenues the college of St Mary, he, in the same benevolent spirit, completed what they had begun, and was willing henceforth to be considered as the founder of that college. He invited to it John Rutherford, the most celebrated interpreter of the philosophy of Aristotle at that time in Paris : and Richard Smith, an English doctor in theology, and Richard Marshal, a licentiate in the same, having come to this place, were by him kindly received, and employed to teach in St Mary's college. As the discipline of the college before his time was loose, and their studies not sufficiently determinate, he fixed the period for obtaining academical degrees, and prescribed the times of study."

In 1579, during the reign of James VI. this college underwent a remarkable alteration. It was entirely new-modelled under the direction of the celebrated George Buchanan and Archbishop Adamson, and appropriated solely to the department of theology. This change was afterwards confirmed by an act of Parliament, and is known in the annals of the University by the name of Buchanan's reformation. The reformers seem to have been judicious in the plan of study which they adopted. It was appointed that there should be five lecturers in the college, and that the course of a student's attendance should be completed in four years. During the first six months of this course, the first lecturer was to teach the principles of the Hebrew language, and their application to practice in the reading of the Psalms of David, the books written by Solomon, and the book of Job. And during the next six months, he was to teach the principles of the Syriac and Chaldaic languages, together with their application to practice in the perusal of the books of Daniel and Ezra, the Chaldee paraphrases, and the Syriac New Testament.

The second lecturer, during the second year and half of the course, was to translate out of the Hebrew, to explain the law of Moses, and

of Ross pronounced a sermon to the clergy; and the beadle counted at this procession, besides the wonderful multitude of the people, four hundred clergy, exclusive of inferior clergy and noviciates, to the glory of God and the honour of this University."

The University of St Andrews became in a short time conspicuous, and acquired great influence in the most important affairs. As early as 1417, in a parliament and convocation of the clergy, which had been summoned to meet at Perth to determine the famous question concerning the allegiance due to the new pope, Martin V. who had been invested with the pontifical dignity by the council of Constance, on the deposition of Benedict XIII. Dr John Elwood, rector of the University, and the other famous doctors of it, had influence enough to induce the parliament, notwithstanding the opposition of even the regent of the kingdom and his coadjutors, to withdraw their allegiance from Benedict XIII. and acknowledge Martin V. as lawful pope. In this the University may seem not to have been actuated by the most grateful motives. Benedict XIII. it must be remembered, was the pope from whom they had obtained the ratification of their privileges.

James I. obtained his liberty, and returned to his dominions within six years after. This prince, the greatest favourite, as well as the greatest favourer of the muses in his time, was particularly delighted with his new University. He bestowed on its members distinguishing marks of his royal favour. He frequently honoured with his presence their lectures and public disputations, conferred on the most deserving members ecclesiastical dignities and benefices, and kept by him a list of the most promising scholars, that he might prefer them as opportunities offered. He also granted a charter, exempting them from all tolls, taxes, and services, in every part of the kingdom, and expressive of his most distinguished consideration and regard. This charter is dated at Perth 20th March 1431.

The University, under his patronage, flourished and increased exceedingly, in so much, that it had thirteen doctors of divinity, eight doctors of laws, many other learned men, and a prodigious multitude of students.

But although it was now completely established, and had attained a high character, it was far from being well provided with either funds or accommodations. The professors had no fixed salaries allotted them, and the gratui-

ties they received from their students were probably not large. The latter lived entirely at their own expence, and provided themselves in lodgings the best way they could. This continued to be the state of matters for upwards of forty-six years.

The seat of the University, during this period, was the spot where the New college now stands, disponed to the masters by Wardlaw in a charter dated the 9th day of April 1430, and under the following designation : “ To the Dean of the faculty of arts, the faculty, and each person of the same for the time being, in the University of St Andrews.”

This place was then called the Pedagogy, and was, before the foundation of the University, the seat of what they called in those times an illustrious school (*sebola illustris*), the nature of which was as follows : In the twelfth century, when the general desire of knowledge which then sprung up, produced the formation and establishment of the institutions called universities, it also produced the establishment of these illustrious schools. They were institutions fixed in almost every principal city and town of the island, for instructing youth, not only in the most necessary branches of learning, reading, writing, and grammar, but also

in several others of a higher kind, as rhetoric and logic. Let us hear the account which William Fitz-Stephens, who flourished in the twelfth century, gives us of these illustrious schools.

“ On holidays,” says he, “ it is usual for these schools to hold assemblies in the churches, in which the scholars engage in logical disquisitions, some using enthymems and others perfect syllogisms; some aiming at nothing but to gain the victory, and make an ostentatious display of their acuteness, while others have the investigation of truth in view. Artful sophists, on these occasions, acquire great applause; some by a prodigious inundation and flow of words, others by their specious but fallacious arguments. After the disputationes, other scholars deliver rhetorical declamations, in which they observe all the rules of art, and neglect no topic of persuasion. Even the younger boys in the different schools, contend against each other in verse about the principles of grammar, and the preterites and supines of verbs.”

A school of this kind had been long taught at the Pedagogy before the foundation of the University, but was superseded by that institution.

The model adopted by the bishop for the internal arrangement of his new foundation, was that of the University of Paris, an establishment which, as it was perhaps the earliest of the sort, so it had for a long while been the most eminent, and had served for a pattern to most of the others in Europe. The chief magistrate or ruler of this University was distinguished by the name of provost, and hence we likewise hear of the provost of the University of St Andrews.

The prelate who laboured so eminently in fixing in the city a residence for the muses, must doubtless be considered as one of its most conspicuous benefactors. But this was not the only great work he performed for its advantage. He was the builder of the Gair, or Guard-bridge over the æstuary of the Eden, a work which still exists, and the convenience of which is felt, not only by this city, but by all the adjacent country.

St Salvator's College.

THE mode of education which had been adopted in the university, or, as it was often called, the public schools at the pedagogy, con-

tinued, as we have already observed, to be prosecuted for upwards of forty-six years. At length, about 1455, in the reign of James II. the excellent, public spirited, and justly celebrated Bishop Kennedy, nephew to James I. by his sister the countess of Angus, and who succeeded Bishop Wardlaw, formed the design of founding and endowing a college on the other side of the town towards the north. He accordingly appropriated from his ecclesiastical revenues such sums as were sufficient for the above purpose. In the first foundation-charter which was confirmed by Pope Nicholas V. the college is said to be built for theology and the liberal arts. It was dedicated to the honour of God, of our Saviour, and the Virgin Mary, and named *St Salvator's College*. It was endowed with revenues sufficient for the maintenance of a principal, six fellows, and six poor scholars. The second foundation-charter, which is a good deal different from the first, is dated at the castle of St Andrews, 5th April 1458. It is very long, and contains all the statutes of the college, but it will be sufficient to extract the following particulars. By this charter the college was to consist of a Doctor in Theology, a Licentiate in Theology, a Batchelor in Theology, four Masters of Arts,

and six poor scholars to be taught the speculative sciences. The doctor in theology was to be principal, and had the rectory of the parish of Quhilts assigned him for his endowment. He was bound to read a theological lecture once every week, and to preach to the people four times a-year. The licentiate in theology, who was the first of the six fellows, was obliged to read lectures in that science three times a-week, and to preach to the people six times a-year. He had the rectorship of the parish of Kemback assigned him for his salary. The batchelor in theology, who was the second of the fellows, was to read a theological lecture every lawful day, and had bestowed upon him the rectorship of Denino as the reward of his labours.

The other four fellows, who were to be masters of arts and in priests' orders, were to receive for their subsistence small annual stipends. Two of them were to be chosen every year by the principal; the licentiate and the batchelor to read lectures in logic, physics, philosophy, or metaphysics, in the manner prescribed by the general statutes of the university. All were to observe holidays, morning and evening prayers, and the canonical hours. The principal, licentiate, and batchelor, as

rectors of their respective parishes, were to have the appointment of their own vicars. The rectory of Kilmeny was to be employed for the maintenance of the whole thirteen members of the college, with their necessary servants and attendants, who were to be provided with meat, drink, and lodging within the college. The first three members, namely, the principal, licentiate, and batchelor, to be maintained always; the masters of arts, until they obtain the degree of batchelor in divinity; and the scholars, until they obtain the degree of master of arts. All other persons, who resided in the college at their own expense, were to conform to its regulations.

No member was to absent himself thirty-one days successively, under the pain of deprivation, and two only to be ever absent at the same time. If the principal was absent fifteen days, and did not return after due intimation had been given him, he forfeited all rights and privileges in the college, and was deprived of his office. It was appointed, that when the principal's office became vacant it should be supplied by the licentiate, his again by the batchelor, and his by the most expert of the four masters of arts.

No licentiate, or batchelor, was permitted to hold any other living, charge, or office, without the college, except the above-mentioned rectorships of Kemback and Denino; but it was allowed the principal to hold other offices, provided they did not require his residence without the college. All the members were to reside, eat, and sleep within the college; to be exempt from all taxes, customs, subsidies, and impositions whatsoever, and to be liable to an annual visit from the rector of the university, or the archdeacon, to hear and redress complaints.

The principal was to have the sole direction of the other twelve members in all things concerning the college, being their ordinary president; and he was authorised to expel any of the servants, attendants, or supposts belonging to the college, if they transgressed the laws.

Every member, on his admission, was obliged to take an oath to observe the statutes of the college, and to consult its advantage. The founder reserves to himself the power of altering, amending, or annulling, any of the above regulations during his lifetime, and after his decease to the pope. These are some of the most remarkable articles in this long charter.

It was confirmed at Rome by Pope Pius II. on the 13th of September 1458. Though this good bishop is represented as having been particularly attentive to the reformation of the manners of his clergy, he does not seem to have expected, nor even exacted, from the members of his new college, any very high degree of sobriety and strictness, if we may judge by the following statute contained in the charter of foundation: "We ordain farther, that all the members of the said college live decently, as becomes ecclesiastics; that they be not common night-walkers or robbers, or habitually guilty of other notorious crimes; and if any one of them is so, (which God forbid) let him be corrected by his superior; and if he proves incorrigible, let him be deprived by the same superior, and another substituted in his place."

The immunities from all tributes, taxes, and impositions, granted to the university, as has been already noticed, by James I. were confirmed at Stirling, in 1444, by James II. and extended to their servants, and possessions, moveable and immovable, within the city. The same immunities were again ratified and confirmed by James III. and afterwards by James IV. at Edinburgh, February 1512, and extended to

all their moveables and immoveables, both civil and ecclesiastical, either within or without the city. There is also a ratification of their immunities and privileges by James V. in 1522, inhibiting all collectors of taxes within the realm to exact any part of the taxes then granted, or to be granted, in all time coming, from the rectors, doctors, regents, masters, scholars, and other supposts of the university residing therein ; or of their benefices, fruits, or possessions, within their diocese, or any diocese in the realm. And all this was afterwards confirmed in the same year, always ordering the names of the said rectors, doctors, regents, masters, and benefices, to be first notified to the king by the rector and masters of the college. A ratification of the immunities was also granted by Queen Mary, and her son James VI. at Stirling in 1579, and by Charles II. at Whitehall in 1672, and by the parliament at Edinburgh the same year. They were likewise confirmed by James VII. at Whitehall in 1685, and sealed at Edinburgh in 1686.

The following articles of agreement, made betwixt Bishop Kennedy and the town of St Andrews, in 1444, may be of use to give an idea of the estimation in which the members

of the university were then held, and the footing on which they stood with the other inhabitants of the town. It was stipulated as follows :

" All those who belong to the university shall have the privilege of buying and selling victuals and clothing, without tax or custom, provided they do not trade in these articles. The citizens shall defend those who belong to the university, and their families and privileges, against all who would injure them ; and shall receive in return from them aid, counsel, and favour. Beadles, servants, stationers, and their families, shall enjoy the like immunities and privileges with the university. In the assize of bread, beer, &c. if there be any delinquency, the rector may complain to the provost, or any magistrate, who must summon the delinquent next Friday, if there be a guild court, or the next court day following, and have him punished within eight days after ; and if the punishment be delayed beyond the term of eight days, the appointment of such punishment, or correction, devolves to the rector, who shall then have it in his power to punish the delinquent according to the laws of burghs. As often as an assize is made, intimation must be given to the rector within twenty-four hours. If any belonging to the college owe a

milton, his successor, repaired the front of it, where his arms are still extant. He did not, however, enjoy long his dignity nor his residence, for, being denounced a traitor, he was hanged at Stirling in the year 1570. As it was on a live-tree that he was hanged, the following cruel sarcasm was composed upon the occasion :

Vive diu, fælix arbor, semperque vireto
Frondibus, ut nobis talia poma feras.

Live, lovely tree, and bloom in foliage fair,
So fruit thus excellent thou always bear.

In 1606, George Gladstones was created archbishop of St Andrews. This prelate resigned the castle and its yards, and consented to the dissolution of them from the archbishopric, and to a disposition of them in favour of George, earl of Dunbar. But the last earl of this name dying without issue, the title became extinct about 1689. At what period the castle reverted from the abovementioned family to the Exchequer or the Crown, we have not been able to ascertain.

Cardinal Beaton greatly repaired and beautified the castle, and it was from a window in

the square tower of it, (the only part now sufficiently entire to give any idea of its former elegance) that he is said to have been shewn to the mob after his murder by Norman Leslie and his companions. The persons concerned in this murder seized the castle, and kept possession of it for a year, though besieged, during the last four months of that period, by the French commander, with two uncommonly large pieces of artillery, called *Crook-mow* and *Deaf Meg*. They surrendered in July 1547, and were mostly transported to France.

The castle, as has been already said, was, in pursuance of an act of council, demolished. A common tradition prevails that it was demolished by Cromwell; but this appears to be quite groundless.

Detached from the town, and bounded on two sides by the sea, the ruin now serves as a useful land-mark to mariners. And we accordingly find it mentioned in all the charts of this part of the coast. The reefs of rocks which lie to the north-east of it are of considerable extent, and attended with much danger to vessels navigating this bay. It is a ruin of an interesting appearance, and is visited by all strangers; but for several years past they

have been prevented from gratifying their curiosity in a proper survey of it by a tenant, who, having obtained a lease of the area of the castle from the magistrates, has shut up the entry. This abuse, however, it is hoped, will not be long permitted to exist, and we flatter ourselves, that, in a short time, the ruin will be rendered, as before, completely accessible to strangers.

On the north-west corner of the area is the dungeon or keep of the castle quite entire; and, when the volunteers of this place were embodied during the last war, it was converted into a powder magazine. It has two very narrow entries, and within is a circular level space about thirteen feet diameter, covered with an arched dome, to which no light is admitted but through the entries. In the middle of the flat space is a hole of seven feet diameter, which descends perpendicularly seven or eight feet, and then gradually widens till it be seventeen feet diameter at the bottom, so that the whole dark pit strongly resembles a bottle, and from top to bottom is cut out of the solid rock.

The sea now washes the castle on the north and east sides, and has in some places undermined its walls, a considerable part of which fell in consequence of this in December 1801.

But the castle was formerly at a considerable distance from the sea.

Martine, as has been already mentioned, says, that in his time (1683) there were people living in St Andrews who remembered to have seen bowls played on the flat ground to the east and north of the castle; and that there was a tradition current of the heritors of Kin-kell (a place about a mile to the eastward) having once had a privilege of watering their cattle in the Swilcanth burn, at the west end of the town, and of driving them for that purpose past betwixt the castle and the sea. The ocean, therefore, must have made great encroachments.

The remains of this once stately pile are now fast mouldering to decay; but to retard, as far as may be, the progress of the wasteful elements, the reverend Dr Playfair, Principal of the United College, obtained, on a representation to the barons of Exchequer, in 1803, a grant of 21l. to be laid out in pointing and repairing those places of the castle most likely to give way. This was accordingly done under his direction, and will doubtless be the means of prolonging very considerably the existence of the ruin.

Black and Grey Friars.

THERE is beside the present Grammar School the remnant of a monastery belonging either to the Dominicans or Observantines, but to which of these orders is not precisely ascertained. Grose, in his Antiquities, assigns it to the Dominicans; but Keith informs us, that it was a convent of Observantines. As neither of these writers produces his authority, and as we have not been able to find any thing decisive upon the subject, the point must be left undetermined. There was another convent of friars in this city, placed at the west port of the North street, and of which there now remains only a small fragment of a garden wall, which appears on the left hand as we proceed from the above port. Now, the one of these two convents belonged to the Observantines, and the other to the Dominicans, but which to which is not agreed. The Dominicans' convent was founded by Bishop Wishart in 1274*, and the Observantines' by Bishop Kennedy, at least one hundred and fifty years later. But the last was not finish-

* The Black friars first came into Scotland in 1230.

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TILDEN FOUNDATIONS

Ruins of the Chapel of Black Friars at St Andrews, from the A.R.



ed till the time of Patrick Grahame, the immediate successor of Kennedy, and the first archbishop. He completed the convent about 1478, and dedicated it to St Francis.

The superiors of the Franciscans, of whom the Observantines were a species, were denominated *Wardens*; and John Tullidaff, warden of the Observantines here, was one of that assembly of divines, or *Theologues*, as they are called in the language of those times, who, in 1527, sat in judgment upon, and condemned the thirteen articles of Patrick Hamilton abbot of Fern, as heretical, and contrary to the faith of the church. John Wadlock, provincial of this order, was a famous mathematician in the reign of James V. He was a native of Dundee, and resided mostly in this convent. It was the noviciate of the order in Scotland.

The only part which now remains of the buildings of the convent beside the grammar school, whichsoever of the two orders it belonged to, is a fragment, with an arched roof in the Gothic stile, extremely elegant in appearance, and is supposed to have been the chapel. It strikes one as decidedly the most beautiful specimen of Gothic architecture now to be seen at St Andrews.

The buildings belonging to this convent seem to have been pretty extensive. All the garden to the south side of the ruin, and of the present grammar school, when dug deep, exhibits proofs of having been built upon ; and there are still standing, and inhabited, on the same side of this street, about forty yards west from the ruin, some old houses, which have much the appearance of having once formed a part of the buildings of the convent.

This convent stood about two hundred yards from the west port of the South street, and within the town ; whereas the other, as has been mentioned, stood about half that distance from the west port of the North street, without the town.

Friar Alexander Campbell, prior of the Dominicans, was the person appointed by the clergy to associate with Patrick Hamilton, after they had persuaded him to repair hither for the sake of a conference, and endeavour to bring him over from what they called his dangerous and heretical opinions. He was also one of the council which condemned Hamilton's thirteen articles. When this amiable youth was tied to the stake, before the gate of St Salvator's college, and the friars kept importuning him with their endless clamours to

pray to the Virgin Mary, and none more loud than Campbell, he addressed the friar as follows : “ Wicked man, thou knowest I am no heretic, and that it is the truth of God for which I suffer ; so much didst thou confess to me in private. I charge thee therefore to answer before the judgment-seat of Christ.” It is remarked by the historians of those times, that the friar became delirious, and died in a state of despair in less than a year after.

Both the grey and black friars’ convents, of which we have been speaking, fell victims at the same time to the eloquence of John Knox. They were plundered and razed by the mob in consequence of his famous sermon preached in the parish-church here, in June 1559, and of which we have already taken notice in our account of the cathedral church.

LITERARY INSTITUTIONS.

Schools.

THE present grammar school, which was erected in the year 1743, seems originally to have been a part of the buildings of the con-

of Sir Alexander Ramsay, Bart. of Balmain. They are twenty guineas each per annum, and may be held for nine years, the holder having it besides in his option, for the last four years, to study at any of the Scottish universities he may find most convenient, provided he continue to pursue one of the three learned professions, divinity, law, or physic.

The following list exhibits at one view all the bursaries belonging to this college, with their names, patrons, and the value of each.

BURSARIES BELONGING TO THE UNITED
COLLEGE.

<i>No.</i>	<i>Names.</i>	<i>Patrons.</i>	<i>Value of each.</i>
5.	Ramsay,	Sir Alexander Ramsay,	L. 21 0 0
3.	Wilkie,	Wilkie of Foulden,	11 2 2 $\frac{1}{2}$
2.	Grant,	Sir James Grant,	10 0 0
3.	Bayne,	Mr Ferguson of Raith,	10 0 0
2.	Malcolm,	Sir James Malcolm, Malcolm of Balbeadie, Fotheringham of Pourie, Principal of the Unit. Col.	100 merks Scots.
1.	Moncreiffe,	Sir Thomas Moncreiffe,	100 merks Scots.
1.	Lawson,	Town-council of Dundee,	100 merks Scots.
1.	Glendee,	Mrs Birrel and Mrs Norie,	L. 6 0 0
1.	Pat. Yeamen,	Rait of Arniston,	14 0 0
1.	Alex. Yeamen,	United College,	8 4 11 $\frac{5}{12}$
2.	Guild,	Town-council of Dundee,	6 0 0

No.	Names.	Patrons.	Value of each.
1.	Cupar,	Town-council of Cupar,	4 bolls wheat.
16.	Foundation- bursaries,	Determined by Competi- tion,	board for four years { during the session.

The classes at present taught in this college, with the days and hours of their meeting, are as follows: viz. The first or *public* Latin class meets every lawful day, except Saturday, at eight in the morning and at eleven in the forenoon; and on Saturday it meets at eight in the morning only. The second or *private* Latin meets every lawful day, except Saturday, at one in the afternoon. The first or public Greek meets at ten and two on Mondays, Wednesdays, and Fridays, and on the other three lawful days of the week only at the hour of ten. The second or public Greek meets every lawful day, except Saturday, at eight in the morning. The Rhetoric-and-Logic class, every lawful day except Saturday, at eleven; and the Natural Philosophy the same. The Moral Philosophy is at ten, on the same days. There are two public Mathematical classes, and commonly a private one. The first meets at twelve, the second at nine in the morning, and the third or private, or, as it is frequently called from the object of it,

the practical, at two in the afternoon, every lawful day except Saturday. The Civil History is at two o'clock on Tuesdays and Thursdays. The Professor of Medicine teaches no class, the number of students in that department being too few to render it worth his while. The vicinity of the celebrated medical school of Edinburgh is, no doubt, one great cause of this, for the superior attraction of such a body must draw every student of medicine to the other side of the Forth. There are likewise two French classes taught in the college.

The session lasts about six months, commencing towards the end of October, and terminating in the first week of May. About the middle of last century, the average number of students was nearly seventy :—twenty years ago it was upwards of one hundred :—at present it is about seventy.

The students have obtained different names, according to the number of seasons they have attended, and the studies in which they have been employed. Those of the first year, who usually attend the first Greek and Latin, or these and the mathematics, are termed *Bigents*, which may be a corruption of the French *Bac*.

gens. Those of the second year, who usually attend the second Greek, second Latin, second mathematics and logic, are termed *Semies*, probably from their being considered, as it were, half through with their course, this being four years. Those of the third year, who commonly attend most of the last mentioned classes again, and the Moral Philosophy, are called *Bachelors*, i. e. *Bas Chevaliers, Inferior Knights*, as being just inferior to those of the highest class; and those of the fourth year, who commonly attend the Natural Philosophy, and what other classes they please, are termed *Magistrands*, probably from a barbarous Latin word, *magistrandus*, put for a person who is about to be made *Artium Magister*, or Master of Arts.

The following are the present members, classes taught, and patrons of this college:

Dr PLAYFAIR, Principal.

Professors.	Classes.	Patrons.
Dr Hunter,	Latin,	Marq. of Titchfield.
Mr Hill,	Greek,	
Mr Hunter,	Logic & Rhetoric,	
Mr Cook,	Moral Philosophy,	United College.
Mr Macdonald,	Natural Philosophy,	
Mr Vilant,	Mathematics,	Crown.
Dr Adamson,	Civil History,	Earl of Cassilis.
Drs James & John Flint,	Medicine,	University.

Subjoined are also the names of the professors, classes, and patrons of St Mary's college :

<i>Professors.</i>	<i>Classes.</i>	<i>Patron.</i>
Dr Hill, Principal.		
Dr Arnot,	Divinity,	Crown.
Dr Trotter,	Church History,	
Mr Cook,	Orien. Languages,	

Dr Adamson and Dr Hill are the two ministers of the city and parish of St Andrews, a collegiate charge ; and Dr Playfair is the minister of the small parish of St Leonard.

St Leonard's College.

THIS college was founded in 1512 by Prior John Hepburn of this place, assisted by Archbishop Stuart, natural son of James IV. and who fell at the battle of Flodden, next year, with his royal father.

Hepburn appears to have been a character of commendable enterprise and public spirit. He erected, as we have already seen, the elegant wall of the monastery which still remains, and he was the author of other improvements of considerable importance. He was, on the death of his friend Stuart, competitor for the

archbishopric, with the celebrated Gawin Douglas, bishop of Dunkeld, and Andrew Foreman, bishop of Murray. But though he made every possible exertion to obtain this dignity, he was ultimately unsuccessful, for Foreman's interest prevailed, even after Hepburn had been elected by his own canons, and had gone to Rome for confirmation. He had influence, however, to obtain from the pope, through the intercession of the regent, Albany, a pension of three thousand crowns out of the archbishopric.

The following account of Hepburn is taken from an old manuscript : " This prior being solicitous to have proper education for the members of his convent, and desirous by the same means to benefit both the church and state of Scotland, founded and endowed this college out of the revenues of the hospital, which had been built for the reception of pilgrims, who formerly repaired hither in great numbers to see and kiss the relics of St Andrew ; and from the funds of the parish of St Leonard, and other private property of his own. Alexander Stuart, the archbishop, approved of the institution, and confirmed it by his letters and seal."

The college obtained its name from its vicinity to St Leonard's church. "It appears," says a modern author, "from the foundation-charter, that there had been an hospital in the same place for the reception and entertainment of pilgrims of different nations, who crowded to St Andrews to pay their devotions to the arm of St Andrew, which wrought a great many miracles. At length, however, the saint's arm being tired with such laborious sort of work, or thinking he had done enough, the miracles and the conflux of pilgrims ceased, and the hospital was deserted. The prior and convent, who had been the founders and were the patrons of the hospital, then filled it with old women. But these old women produced little or no fruit of devotion, and were turned out. The prior and convent, having repaired the church and hospital of St Leonard, resolved to convert them into a college, to consist of a master or principal, four chaplains, two of which were to be regents, and twenty scholars, who were first to be taught the languages and then the liberal arts and sciences; and six of them, who were thought most fit, should then apply, with great ardour and vehement reading, to the study of theology under the principal. Such of these scholars as were found

fittest for it, were to be taught music, both plain song and descant. The foundation-charter to this purpose, was executed by the archbishop, the prior, and chapter, at St Andrews, August 20. 1512. By another charter, the prior and chapter endowed this college with all the houses, lands, and revenues which had belonged to St Leonard's hospital. Both these charters were confirmed by royal charter, dated at Edinburgh, February 20. 1513."

On the union of this college with St Salvator's, in 1748, the buildings of it were sold and converted into dwelling-houses, to which purpose such of them as now remain are still applied. It stood on the south-east side of the town, adjoining to the monastery. What is at present the Golfer's-Hall, was formerly the library of this college, and was applied to the purpose after the accidental burning of the library of St Leonards, the ruins of which were to be seen in 1805 (though now defaced), and are described in a former part of this work. The books were removed from the library in the Golfer's-Hall on the finishing of the present university library in 1764, and are deposited in the gallery of that room. Some of them are curious.

The ground storey of the building, in which the Golfer's-Hall now is, was formerly the common schools of the college.

The ruins of the church of St Leonard are accounted a fine specimen of elegant Gothic architecture. Into this church, it seems, Dr Johnson could obtain no admission. He was always, he says, prevented by some civil excuse or other, and loudly complains of its having been applied to the profane purpose of a green-house. It is now entirely unroofed.

A little way to the east of it, and on the right as we proceed from the principal gate of the abbey to the shore, stands the aged sycamore, which, the same traveller informs us, was the only tree he had been able to discover in the county "older than himself," and it is now commonly known by the name of Dr Johnson's Tree.

It may be proper to observe, that it is the revenues of this college which now principally support the establishment of the United college, the funds of St Salvator's having been more exhausted by alienations, on account of their having consisted almost entirely of teinds. Of this college the celebrated George Buchanan was, for a short time, principal, in 1560.

St Mary's College.

THIS college seems to have been originally projected by Archbishop James Beaton, uncle and immediate predecessor to the famous cardinal of that name. We are informed by an ancient writ, that in the year 1538, "he augmented the seminary called the Pedagogy, by a variety of endowments, and afterwards converted it into St Mary's college : that he had determined to pull down the buildings of the above-mentioned seminary, which were become old and infirm, and inconvenient for the studies of the youth, and to erect from the foundation others in a more magnificent stile, but was prevented by death. He built, however," says our authority, "several parts, and completed some that had been begun by others. His successor and nephew, the cardinal, proposed to follow out his uncle's plans, and had made some progress in the undertaking when he was assassinated in the castle. Having demolished a set of old buildings, he laid the foundation of what was intended to be a handsome church, within the college, but this was never finished.

His successor, Archbishop Hamilton, went on with the plan, and was ambitious to be thought and styled the founder of the college. He designs himself, in his presentation to John Rutherford to be a supernumerary master of it in 1557, "founder and endower of the college of *scholastics* and presbyters, erected in the place that was formerly called the Pedagogy, by the name of St Mary's college." The author of the panegyric on the benefactors of the University of St Andrews, thus speaks of him : "The two Beatons having determined to adorn with edifices and supply with revenues the college of St Mary, he, in the same benevolent spirit, completed what they had begun, and was willing henceforth to be considered as the founder of that college. He invited to it John Rutherford, the most celebrated interpreter of the philosophy of Aristotle at that time in Paris : and Richard Smith, an English doctor in theology, and Richard Marshal, a licentiate in the same, having come to this place, were by him kindly received, and employed to teach in St Mary's college. As the discipline of the college before his time was loose, and their studies not sufficiently determinate, he fixed the period for obtaining academical degrees, and prescribed the times of study."

In 1579, during the reign of James VI. this college underwent a remarkable alteration. It was entirely new-modelled under the direction of the celebrated George Buchanan and Archbishop Adamson, and appropriated solely to the department of theology. This change was afterwards confirmed by an act of Parliament, and is known in the annals of the University by the name of Buchanan's reformation. The reformers seem to have been judicious in the plan of study which they adopted. It was appointed that there should be five lecturers in the college, and that the course of a student's attendance should be completed in four years. During the first six months of this course, the first lecturer was to teach the principles of the Hebrew language, and their application to practice in the reading of the Psalms of David, the books written by Solomon, and the book of Job. And during the next six months, he was to teach the principles of the Syriac and Chaldaic languages, together with their application to practice in the perusal of the books of Daniel and Ezra, the Chaldee paraphrases, and the Syriac New Testament.

The second lecturer, during the second year and half of the course, was to translate out of the Hebrew, to explain the law of Moses, and

the history of the Old Testament, and to illustrate such passages of the books of Moses, and the other historical books of the Old Testament as involved any difficulty, by comparing them with the Chaldee paraphrases, the Septuagint, and other learned versions.

The third lecturer, during the last year and half of the course, was to employ the same diligent assiduity in interpreting and illustrating the prophets.

The fourth lecturer, during the whole course, was to employ himself in translating and explaining the New Testament, and comparing it with the Syriac version.

And the fifth lecturer, likewise during the whole course, was to read the Common-places.

Thus it appears that the students had every day three lectures, on the most important subjects in theology, and were likely, under such tuition, to become familiar with the Original of the sacred scriptures: a sort of knowledge, we believe, above all others necessary to form a true theologian, and which seems to have been coveted with peculiar earnestness after the long period of its almost total extinction by the preposterous system of the church of Rome.

The buildings of this college, which stand on the south side of south-street, form two sides of a quadrangle. On the west is the teaching and dining halls, both upon the first floor, and immediately below is the prayer hall, in which the students assemble twice every day, viz. at nine in the morning and at eight at night for public prayers :—a plan which is found to have the most beneficial effect in qualifying them for the discharge of that very important part of a clergyman's duty. At each meeting, the officiating student for the day begins by reading a passage of the sacred scriptures, and they conclude by singing together a portion of a psalm. The hall on these occasions is open to all who chuse to attend, except females, none of whom are, by the laws of the college, permitted to enter it, nor even to come within the outer court. But the latter part of this regulation is far from being rigidly enforced. No females, however, do at any time attend in the prayer hall, though on Sunday evenings it is generally full of people.

The north side of the quadrangle before-mentioned, is formed by the principal's house, and other buildings, laid out in lodging-rooms for students, with the porter's house over the gateway. Contiguous, towards the east, is the

University library, forming, in continuation with these buildings, part of the south side of South-street.

This college, it is believed, is the only one in Europe appropriated solely to the study of theology, and, as now constituted, consists of a principal and three professors, viz. of Divinity, of Church History, and of Oriental Languages. The principal also teaches as a professor of divinity, and is called *Primarius Professor Theologiae*, Primary Professor of Theology, giving lectures during one half of the week, and the professor of divinity during the other. The lectures on divinity are read betwixt the hours of twelve and one, and the Church history and Hebrew classes meet betwixt one and two, each of them twice a-week, viz. the Hebrew on Mondays and Wednesdays, and the Church history on Tuesdays and Thursdays. The present professor of Oriental languages meets likewise upon the Fridays, on which days he delivers lectures on the "Literature, Language, Antiquities, and History of the Hebrews."

The session of this college lasts only about four months, viz. from the end of November to the beginning of the following April, and the complete course of a student's attend-

ence is, at the shortest, four sessions. But it is to be observed, that here, as at all the other divinity-halls, as they are termed, in Scotland, the students are of two descriptions, namely, such as attend regularly, or during the whole course of the session, and such as attend only occasionally, or during a part of it. For the case is not the same as at the United or philosophy college, where close attendance, during the whole course of the session, is indispensably required. A student of theology has it in his option either to attend a full session every year, and so complete his course in four, or to attend only a part of each session, and protract his course through a period of six years. Nor can any one be admitted a student in this college till after having produced certificates, not only of unexceptionable moral character, but of four years' previous regular attendance in the United college, or in some other of the colleges of Scotland, on the classes usually there taught; and the certificates must particularly bear, that the student has attended the Greek, the Logic, the Natural Philosophy, and the Moral Philosophy, and that these three last have constituted a part of his studies for three different years. On the production of such certificates, he may

be admitted a student of divinity, and, as before observed, may either attend the whole, or only a part of the session, as he finds it convenient.

Four discourses on theological subjects are prescribed to every student during the period of his attendance, all of which he must deliver with approbation, before the professors, previous to his being taken on trials for licence to preach by any of the presbyteries of the church of Scotland. Three of these discourses are sermons, or lectures on some passage of scripture, similar to those which are commonly delivered from the Scottish pulpits, and the fourth is always a critical essay on some part of the Original of the New Testament.

Partial or occasional attendance is commonly conducted thus; the student, during some part of the session, comes, it may be, from a considerable distance, and delivers before the professors a discourse of which the subject had been previously prescribed to him. He stays perhaps a few weeks to hear the lectures and peruse books, but this is not absolutely necessary; for he may appear one day, deliver, if convenient for the professors, his discourse the next, and depart immediately without losing the session. If he appear at all, have his name

enrolled in the books of the college, and deliver his discourse with approbation, it is accounted a complete season of occasional attendance.

No student is allowed to deliver any of his discourses the first year, and not more than two of them in any one year thereafter. On the delivery of these discourses, which is on Saturday at twelve o'clock, the principal and the three professors all give their attendance, and successively express their opinions with respect to the merits of the exercise. The student who delivers the discourse begins by singing a portion of a psalm and repeating a prayer. He also concludes with a prayer, and the apostolic benediction.

That partial attendance, for a greater number of sessions at the divinity classes in this country, has been deemed equivalent to regular attendance for a less number, is no doubt owing to the larger portion of time which the theological student thereby has for the perusal of books; and it accommodates those whose avocations might not permit them to attend during the whole time of a session of the college.

The students of St Mary's do not, as at the other college, wear gowns; nor is there any

other distinction among them except that of regular and occasional students. The classes at this college are all taught gratis.

The bursaries belonging to it are sixteen : eight foundation ones, which entitle the holder to a seat at the college table for four years during the term of Session ; one, which entitles to board, as above, or to fifteen pounds yearly in money, during the four years of the course, according as the holder may chuse ; another, which entitles to board, as above, but which is given alternately by this and the United college ; and six money bursaries of different values, and in the gift of different patrons. It happens, therefore, that ten boarders are the greatest number that sit at the table of this college, and it may so turn out that the bursaries are all occupied, and yet there may be only eight at the table. None are taken in here for payment as at the *Seconders'* table of the United college. The bursaries which entitle to a seat at the table are all in the gift of the college, except one which belongs to the family of Moncreiffe. Three of the money bursaries are fifteen pounds each, and the other three about ten pounds. The average number of students is about seventeen.

THE three colleges which once constituted this university, and of each of which we have attempted to give a short account, all underwent from time to time considerable alterations, both in their government and mode of teaching. Towards the end of the seventeenth century the plan was for each to consist of three teachers of theology, of whom the principal was one, and four professors of philosophy. These professors of philosophy began each a class, and carried it on successively for four years through all the languages and sciences taught; and matters were regulated in such a way, that some one of the professors had to begin a class every year; so that on the arrival of a new student he could always have the opportunity of entering the first year, on what was considered as the lowest branch of education taught at the college.

After a student had been thus engaged for four years, under his professor, or regent, as he was likewise called, he was qualified, on submitting to an examination before the members of the university, to obtain the degree of master of arts. The teachers of theology completed their course in three years.

The arts, in the language of those times,

were Greek, logic, rhetoric, metaphysics, natural and moral philosophy.

A famous division of them called the *Trivium* and *Quadrivium*, was introduced during the eighth century. The trivium comprehended grammar, rhetoric, and logic; the quadrivium music, arithmetic, geometry, and astronomy, according to these barbarous verses:

Gramm. loquitur, dia. vera docet, rhet. verba colorat,
Mus. canit, ar. numerat, geo. ponderat, ast. colit astra.

that is, gramm. (*grammar*) speaks, dia. (*dialectics, or logic*) teaches truth, rhet. (*rhetoric*) colours language, mus. (*music*) sings, ar. (*arithmetic*) numbers, geo. (*geometry*) measures, ast. (*astronomy*) observes the stars.

As, in the progress of society, a certain division of labour establishes itself among the sciences as well as in the arts, so, on a visitation of this university by parliament in the reign of William III. an act was made ordaining that the old plan of teaching should be henceforth discontinued, and that each professor should, for the future, be restricted to a particular department of literature or science. One was appointed to teach Latin; another, Greek; a third, rhetoric, logic, and metaphysics; a fourth, ethics; a fifth, physics; a sixth,

mathematics; in each of the two philosophy colleges: and in the New or divinity college, the different departments were regulated as has been already stated. The arrangements of the college of St Salvator, both at and since its union with St Leonard's, have been formerly explained.

Such are the various departments of science and literature in this university, and they are all filled by men of most respectable and distinguished talents, indefatigable in their exertions for the interests of learning, and for the moral as well as intellectual improvement of their pupils.

The situation of the place, too, is peculiarly favourable, as has been universally allowed by all judicious observers. The salubrious and exhilarating purity of the air, the healthful and innocent nature of the exercises during the hours of recreation; the simplicity and sobriety of the manners of the inhabitants in general; the distance from a dissipated capital, or a large manufacturing town, where vices, often no less dangerous than those of the capital, prevail—point out St Andrews as a most eligible retreat for youth. It is not easy to conceive that vice can ever here become prevalent, for the society is so small that no indi-

vidual can escape notice ; and when a youth is found to be incorrigible, he is immediately dismissed.

Constitution of the University.

THE chief magistrate in the university is the chancellor, an office which, during the times of popery and episcopacy, was perpetually vested in the archbishop. But since the commencement of the present religious establishment of this country, the office of chancellor has been rendered elective, and the election is made by the principals and professors of the two colleges.

The present chancellor is Lord Melville, who was elected to it in 1784, on the death of the late chancellor, the Earl of Kinnoul.

The next great officer in the university is the rector, who is the guardian of its statutes, privileges, and discipline. He is chosen annually on the first Monday of March ; and the rector then in office, together with the principals and professors of both colleges, the students of theology, of moral and of natural philosophy, are his electors. These masters and students compose the *comitia*, of the uni-

versity, and are upon this occasion distributed into four divisions called nations, viz. Fifans, Angusians, Lothians, and Albans, according as they happen to be natives of the county of Fife, of Angus, or of Lothian, or according as they happen to be of neither of these three districts ; for the denomination of Albans comprehends all those who belong to none of the other three classes. An intrant is first chosen by each of the four nations, and these four intrants name the rector. But if the votes of the intrants happen to be equally divided, the last rector, as praeses of the *comitia*, has the casting voice. No person is eligible to the office of rector except the two principals and the professors of divinity. These are therefore called *Viri rectorales*, or *Viri majoris dignitatis ac nominis*, Rectoral men, or men of superior dignity and name. The instalment of the rector is performed by his putting on the gown of office, a purple robe with a large hood, which hood, as well as the borders of the robe itself, is lined with crimson satin, and by his receiving the oath *de fidei*.

Immediately after this he names députes to himself from among the *Viri rectorales*, and assessors from the *Senatus Academicus*. The cere-

mony is performed in the large hall immediately below the library, and the former rector opens the meeting with an oration in Latin, generally upon the advantages of the study of science and literature, addressed to the masters and students then assembled. The rector is a civil judge in the university, and complaints can be brought before him against any of the masters, students, or supposts of it. An appeal also lies to his court from the judgment of either college, in matters of discipline, and his sentence may in such cases be considered as in a great measure final; for the only court to which an appeal can be brought from him is the Court of Session, and they have always shewn themselves very delicate in receiving such appeals.

The assessors in the rectoral court have only a deliberative voice, for the rector is not bound to be guided by their opinion or advice. He has the power of decision entirely vested in himself.

A *Senatus Academicus*, or University Meeting, is commonly held every week during the months of session, and is composed of the two principals and the professors of both colleges; the rector, or his depute, being always the *praeses*.

At this meeting are conferred the higher academical degrees granted by the university. The rector confers the degree of master of arts on a recommendation from the Faculty of arts in the United college, but the Dean and Faculty themselves confer the degree of bachelor of arts.

The Faculty of arts meet every year to chuse their dean, clerk, and quæstor, in the common schools of the New college, as this was originally the seat of the university.

On the rising of the session, in the beginning of May, the students are examined before the university. They are convened in the great hall below the University library, and each professor examines his own class. The two principals, and the professors, all attend on the occasion, and strangers are admitted. The examinations commonly last for four days, and are conducted in such a way as to be a very good test both of the abilities and method of the teachers, and of the talents, attention, and proficiency of the students.

The classes examined on this occasion are the first Latin, first Greek, first and second mathematics, logic-and-rhetoric, natural and moral philosophy; for these were the only classes appointed to be taught when the two

colleges were united ; and hence the distinction of public, and private classes in this university, all beside the above being only private arrangements adopted by individuals.

None of the students of St Mary's college are thus examined by the university.

The seal of the university represents St Andrew on a cross under a canopy. On his right hand, the rector in a chair, with a balance in his hand, and a canopy over him. On the left, the *Senatus Academicus*, under a canopy, over which is the arms of Bishop Wardlaw the founder. Below St Andrew is the *Arch-beddel*, stooping towards the rector with the mace in his hand. The crest is a rising sun.

The seal of St Salvator's college represents in the middle, our Saviour standing within a church, with the globe in his left hand topped with a cross. Below is Bishop Kennedy the founder's arms.

St Leonard's seal is Prior Hepburn's arms. The prior sitting in a chair with a croisier in his left hand.

The University Library

STANDS on the south side of South-street, adjoining to the buildings of St Mary's college. It was formerly but an incommodious mean looking house, though employed in former times as a place of meeting of the Scottish parliament, but was repaired, or rather rebuilt, in 1764, at the joint expence of the two colleges, and is now a very pleasant, elegant, and light room, of about seventy-six feet long by twenty-eight wide within, having five large arched windows to the south, with an elegant gallery on the north side, supported by Doric columns fluted, and cost in the reparation upwards of one thousand pounds. Its breadth and heighth are nearly equal.

The collection of books in this library is tolerably extensive and well chosen, in all the different departments of literature and science, amounting upon the whole to something betwixt sixteen and twenty thousand volumes. It is, like all other institutions of the same sort in this country, entitled to receive a copy of every book entered in Stationer's-hall, according to the statute for the en-

agement of authors. The other sources of its support are, an annual contribution of five shillings by each student at the university, and a certain proportion of the money which those pay who obtain degrees; but chiefly a *tack* or lease of the teinds of the Prior Acres, which the university have from the Exchequer at an easy rent, and which they again subset at a considerable advance; so that the whole income of the library may be about one hundred and fifty pounds per annum.

Over the door is a half-length picture, by Martin, of the late earl of Kinnoul, chancellor of the university, and opposite, in the front of the gallery, over the fire-place, a bust of his present Majesty, under a cupola; also, in the front of the gallery, facing the south, a bust of the late Principal Robertson of Edinburgh, the historian.

Among the curiosities shewn to strangers who visit this library, is an Egyptian mummy, but in a bad state of preservation.

Preserved here likewise is the skeleton of an unfortunate man, formerly carrier to the university, who, about seventy or eighty years ago, put a period to his own existence.

In the library are several large folio volumes of draughts and descriptions of the ruins of

Herculaneum, which were presented to the university by the king of Naples, about twenty-five years ago, when that prince caused engravings of the chief of these antiquities to be made and printed, and sent a copy of this very splendid work to each of the principal universities of Europe. Here too is a very fine manuscript of the works of St Augustine, on beautiful vellum. This manuscript is of the thirteenth century, and was formerly the property of the monastery. There is also a Romish missal, most beautifully illuminated.

The library is open every lawful day during the session of the United college, from ten to twelve, and every Wednesday for the same hours during the remaining part of the year. The most polite and careful attendance is always given by the librarian and his assistant.

Through the library passes a meridian-line of about two miles in length, very accurately made, determined toward the south by one of two large stone pillars of a conical form, erected on the height of Scoonie-hill, within view of the town, and on the north, by a small iron cross, to be seen on the west end of the house at present possessed by the principal of the United college. This house stands on the north side of the street, nearly opposite to

the library, and the part of the wall on which the cross is fixed is said to have belonged formerly to an old chapel.

The meridian line above mentioned was constructed some time betwixt the years 1668 and 1675, by the celebrated James Gregory, professor of philosophy in the college of St Salvator, a man of the most distinguished abilities as a mathematician and astronomer, and who, being afterwards translated to a professorship in the university of Edinburgh, was unfortunately deprived of his sight, about the very time he was engaged in shewing the satellites of Jupiter one evening, to some friends through his telescope, and died a few days after. This happened in 1675, he being then only forty years of age. He was grand-uncle to the late Mr David Gregory, professor of mathematics in the university of St Andrews, who died in 1763. He invented the reflecting telescope, a discovery in which he shared the honour with his great contemporary, Sir Isaac Newton, who, it is understood, invented the same instrument under a somewhat different form, much about the same time, and without any knowledge of the success of Gregory. The instrument has proved to be of incalculable advantage to the science of astronomy,

and has of late years been brought to a degree of perfection that is truly astonishing, and of which probably neither of its two inventors, great as they were, had a conception, by the ingenuity of Dr Herschel.

As the family of the Gregorys have been remarkable for nearly two centuries, on account of their uncommon mathematical and philosophical genius, the following short sketch of them may not perhaps be unacceptable.

David Anderson of Finzaugh was a merchant in Aberdeen, and a kind of self-taught engineer. He so far surpassed the common description of artists, that he was employed in the execution of such public works as exceeded their abilities, and of these there are several mentioned as having been performed by him ; such, for example, as raising the great bells into the steeple of the principal church in Aberdeen, and cutting a passage for vessels through a rock under water, which lay across the mouth of the harbour. He was, in consequence of the reputation he obtained in this way, looked up to by every body as a kind of prodigy of ingenuity and wisdom, and nick-named by the vulgar, *Davie do a' thing*, that is to say, David who can do every thing ; an appellation by which he was in general,

we are told, much better known than by his own proper name. He had a brother named Alexander, who was professor of mathematics at Paris; and a daughter who was married to the Reverend John Gregory, minister of the parish of Dumoak in the county of Banff.

This lady seems to have inherited the genius of her father and uncle, and to have transmitted it to her son; for observing in him, while yet a child, a particular turn for mathematics, she is said to have instructed him herself in the principles of that science, and he soon made such progress under her tuition as was not a little remarkable. This promising youth was the already mentioned James Gregory, who was elected to the professorship of philosophy in St Andrews in 1668, and invented the reflecting telescope. He had a brother named David, commonly known by the name of David Gregory of Kinardie, who appears also to have possessed uncommon talent and ingenuity. This gentleman had three sons, who, it is remarkable, were all professors of mathematics at the same time, in three of the British universities, David at Oxford, James at Edinburgh, and Charles at St Andrews. This last was appointed to the chair by Queen Ann in 1707. He filled it for

thirty-two years, and resigned in 1739, being succeeded by his son David, who, in an eminent degree, inherited the family genius, and died in 1763.

The celebrated Dr John Gregory of Edinburgh, author of several treatises of great ability and merit, but better known perhaps by none of them than by his elegant and popular Little work intitled "A Father's Legacy," was the grandson of James the inventor of the telescope. He died at the same age with his illustrious grandfather, being only forty, on the 9th of February 1773, and was succeeded by his eldest son, the present Dr James Gregory, professor of the practice of physic in the university of Edinburgh, a gentleman whose genius and learning are well known, and eminently support the reputation of his illustrious ancestors.

The late Dr Reid of Glasgow was also a branch of this family, being the son of the daughter of David Gregory of Kinardie, and one of the most remarkable philosophers of the age in which he lived. He does not appear to have been inferior to his ancestors in true mathematical genius, of which, though we had no other evidence, his mode of reasoning in metaphysical subjects would perhaps afford a

sufficient proof. He was the first who exposed the absurdity of the long received *Theory of Ideas*, and by substituting, in the room of hypothesis the Baconian mode of investigation, overturned the fabric of scepticism which had been reared upon that theory. His writings form a new æra in the history of mental science.

David of Kinardie is said to have invented an improvement in artillery, which his son David, while professor of mathematics at Oxford, submitted to the inspection of Sir Isaac Newton; but with which that great philosopher was so far from being gratified, that he expressed his highest disapprobation of it, and begged the invention might be suppressed in compassion to the human race. Gregory did not on this occasion tell Newton that his own father was the contriver of the odious machine. The genius of this scientific race it appears descended to them by the mother's side.

MISCELLANEOUS.

The Harbour.

THIS is artificial, and guarded by piers to protect it against a heavy sea, which, when a north-easterly wind blows, rolls in upon it with great violence. The spray or foam on such occasions is often wafted over the whole town, and falls like snow upon the streets and houses. The entrance is narrow, and of dangerous access, but when vessels have once got in, they are in safety during all weathers.

The main pier, which is on the north side, was originally constructed of wooden branders, with great stones inlaid, and was built by the king. Being demolished by a storm in 1655, it was rebuilt more sufficiently in 1668, of stones, mostly taken from the castle and cathedral church. Through the harbour flows the rivulet called the Nether Burn, or Burn of Kinness. It will admit vessels of three hundred tons burden. The water at neap-tide commonly rises eleven feet, and at spring-tide upwards of twenty. It is high water about an hour and a half after the moon has passed the meridian.

Caves.

In the rock overhanging the sea-beach, and forming the high shore betwixt the harbour and the castle of St Andrews, is a curious cave, commonly called Lady Buchan's Cave. This lady, while residing with her family in St Andrew's, about forty years ago, had it elegantly fitted up and adorned with devices of shell-work, and used occasionally to resort to it for the purpose of enjoying the sublime prospect of the adjacent ocean, or as a romantic retreat for a tea-party in a fine summer's evening. The cave consists of two apartments. The first, or outermost, is circular, and the entrance is under an arch nine feet high. The excavation is itself nearly of the same height, and as much in diameter. The east side is evidently artificial, and is cut into the form of a table or altar; so that it is probable the cave was once the retreat of some monk or hermit; for this part of it was so formed prior to the decorations and repairs bestowed upon the cave by the above mentioned lady.

In the south-west side of this excavation, is an aperture in the rock of the size of an ordi-

nary door, leading to the other apartment of the cave. To this the first serves as a kind of anti-chamber. The inner apartment is nearly in the form of a cube, of which the side is about eight feet. The opening betwixt the two apartments had a neat folding door upon it at the time when the cave was wont to be the occasional retreat of the lady whose name it bears. Its mouth opens directly into the bay. The sea at high-water washes the bottom of the cliff perpendicularly below it, and its floor is then about twelve feet above the level of the water. The access to it is by a narrow track running obliquely along the rock.

At Kinkell, about a mile to the eastward, is a remarkable cavern, worthy the attention of the curious. This cavern runs in a southerly direction from the sea, and is in length upwards of sixty feet, and in height sixteen. The east side of it is formed by one continued mass of smooth unbroken rock, making an angle with the horizon of about forty degrees, and seems as if it had been set up against the ends of the broken horizontal strata on the west for the purpose of forming the cave. There are appearances of this having been once a strong-hold in times of alarm and danger.

The Town House.

In the Town House, or Tolbooth, which stands in the middle of Market Street, is preserved an original charter of Malcolm II. written on a slip of parchment, little more than three inches long and one and a half broad, and of which the following is a copy :

“ Malcolmus, Rex Scotorum, omnibus suis probis hominibus salutem. Sciatis, me concessisse, et hac carta confirmasse, burgensibus Episcopi Sancti Andreæ, omnes libertates et consuetudines, quas mei burgenses communes habent, per totam terram meam, et quibusunque portibus applicuerint. Qua de re volo, et super meum plenarium prohibeo forisfactum, ne quis ab illis aliquid injuste exigat. Testibus, Waltero Cancellario, Hugone de Moriville, Waltero filio Alani Waltero de Lyndysay, Roberto Avenel. *Apud Sanctum Andream.*”

Malcolm King of Scots, to all his faithful subjects wishes health. Be it known to you, that I have granted, and by this charter confirmed, to the burgesses of the Bishop of St Andrews, all the liberties and privileges which my burgesses have in common over the whole

of my dominions, and at whatever ports they may land. Wherefore my will is, and of my plenary power of amercement, I command that no person exact from them any thing unjustly. Witnesses, Walter Chancellor, Hugh de Moriville, Walter son of Alan, Walter Lyndsay, Robert Avenel. *At St Andrews.*

This charter is written in a fair and good hand, and has the king's seal appended to it. The ink is still excellent, and the contractions, or abbreviations of letters and of words, which were usual in those days, are employed.

Malcolm II. began his reign in one thousand and four, and having filled the throne of Scotland for upwards of thirty years, was slain, as is commonly reported, in the castle of Glamis, in one thousand and thirty-four. His death is said to have been occasioned by a conspiracy formed against him by his nobles whom he had provoked, toward the latter part of his reign, by some unpopular acts of innovation. The perpetrators of the deed are said to have perished miserably, and in a manner which seemed to indicate a singular visitation of Divine Providence. For whilst they were effecting a precipitate retreat from the scene of the assassination, they mistook their way across the fields, which were at that time co-

vered with snow, and coming inadvertently upon the lake of Forfar, made an attempt to cross over it on the ice. But this proving too weak to support so great a load of guilt, they were all drowned by its giving way under them. Their bodies were found cast out by the lake on the dissolution of the ice *.

In the Town House are kept the keys of the gates of the city, which, for form's sake, would be delivered to the king were he to honour it with a visit, or to a victorious army, in token of submission. Here is also to be seen the monstrous axe, which, in 1645, cut off the heads of Sir Robert Spotswood, son to the archbishop of that name, and the three other distinguished royalists who perished with him in the same cause. Spotswood, the earl of Hartfield, Lord Ogilvy, Murray, brother to the marquis of Tullibardine, Colonel Nathaniel Gordon, and Andrew Murray, son to the bishop of Murray, having joined the earl of Montrose, were made prisoners at the battle of Philiphaugh, and conducted hither for trial. Four of them, Spotswood, Gordon, and the two Murrays, were executed. Ogilvy made his escape on the night before he was to have

* Buchanan.

been brought to the scaffold, by exchanging clothes with his sister, who had been permitted to visit him. Hartfield obtained a pardon.

The parliament which tried and condemned these offenders, met in the large hall below the University library, and it still bears the name of the Parliament-hall.

The Town Church

APPEARS to have been first erected in 1112, but was repaired, or rather rebuilt in 1797. It stands exactly on the old foundation, and is a large edifice, one hundred and sixty-two feet in length by sixty-three in breadth, with a spire on the west end. It is elegantly fitted up within, and capable to contain an audience of 2500. In the south part of the aisle, and on the east side-wall of it, is the elegant monument of Archbishop Sharp, erected by his son after the barbarous murder of that prelate in 1679. The monument is of white marble, and exhibits a representation of the murder. On his knees is seen the Archbishop, as large as life, with an angel placing a crown of martyrdom on his head. The same Archbishop

is represented at the bottom of the monument in a grand bas-relief, overpowered by a band of assassins, who are in the act of cruelly putting him to death. His daughter, a young lady, is detained beside a stopped carriage by some persons, at a little distance, and is struggling with the greatest violence to disengage herself from their hold, and to fly with precipitation to the assistance of her father. She is weeping bitterly, and despair is pictured in her attitude and gestures. The sculpture of this monument was executed in Holland, and a certain yearly sum was appropriated for keeping it in repair.

The following is a copy of the long and flattering epitaph :

D. O. M.

Sacratissimi antistitis, prudentissimi senatoris, sanctissimi martyris,
cineres pretiosissimos

Sublime hoc tegit mausoleum.

Hic namque jacet

Quod sub sole reliquum est reverendissimi in Christo patris,

D. D. Jacobi Sharp, Sti. Andreæ archiepiscopi, totius Scotiæ
primatis, &c.

QUEM

Philosophiæ et theologiæ professorem, academia;

Presbyterum, doctorem, præsulem, ecclesia;

Tum ecclesiastici, tum civilis status ministram primarium, Scotia;

Serenissimi Caroli Secundi monarchique imperii
restitutionis suasorem,

Britannia;

Episcopatus et ordinis in Scotia instauratorem, Christianus orbis;

Pietatis exemplum; pacis angelum; sapientiæ oraculum; gra-
vitatis imaginem, boni et fideles subditi;

Impietatis, perduellionis, et schismatis hostem acerrimum;
Dei, regis, et ecclesiæ inimici viderunt, agnoverunt, admirabantur.

QUEMQ.

Talis et tantus cum esset, novem conjurati parricidæ, phanti-
co furore perciti, in metropoliticæ civitatis suæ vicinia,
lucente meridiano sole, charissima filia primogen-

ita et domesticis famulis vulneratis, lachry-
mantibus, reclamantibus, in genua, ut

pro ipsis etiam oraret, prolapsum,
quam plurimis vulneribus con-

fossum, sclopetis, gladiis, pu-
gionibus, horrendum in

modum trucidarunt,

3. Maii 1679, æ-

tatis suæ 61.

Translation.

To God, the greatest and best.

The most precious remains

Of a most pious prelate, most prudent senator, and most
holy martyr,

Are deposited under this lofty tomb.

For here lies

All that is left beneath the sun of the most reverend father
in Christ,

James Sharp, D. D. archbishop of St Andrews, primate of
all Scotland, &c.

WHOM

The university, as a professor of philosophy and theology;

The church, as an elder, a teacher, and a ruler;

Scotland, as a prime minister, both of her civil and eccl-
esiastical affairs;

Britain,

As the adviser of the restoration of King Charles II. and
of monarchy;

The Christian world, as the restorer of the episcopal re-
ligion and good order in Scotland;—

Saw, acknowledged, and admired.

Whom all good and faithful subjects perceived to be

A pattern of piety; an angel of peace; an oracle of wisdom;
An example of dignity;

And all the enemies of God, of the king, and of the church,
Found the implacable foe of impiety, of treason, and of schism.

AND WHOM,

Notwithstanding he was endowed with such great and excel-
lent qualities, a band of nine assassins, through the fury of fa-
naticism, in the light of noon-day, and in the close vicinity of
his own metropolitan city, put to death cruelly, after they had
wounded his daughter and domestics, weeping and imploring
mercy, and whilst he himself had fallen on his knees to implore
mercy for them also—covered with many wounds from
pistols, swords, and daggers, on the 8d of May 1679, and in
the 61st year of his age.

Company of Golfers.

THIS society was instituted in 1754, and consists of such noblemen and gentlemen of this and the neighbouring counties chiefly as are fond of the game of golf. They hold a meeting at St Andrews once every month, and play once every year for a silver club belonging to them, which, when won, confers upon the victor the dignity of captain of the golfers for the ensuing year. As a memorial of his prowess, he appends to the club a ball of the same metal with itself, and inscribed with his name, his arms, and the date of his victory. The first of these balls, from the inscription, appears to have been appended on the 14th of May 1754, by William Landale, merchant in St Andrews. The silver club and balls are of the same size with the common clubs and balls used in playing the game, viz. the club four feet long and the balls each about five quarters of an inch in diameter. The club with its balls weighs twelve pounds averdupois.

Since the institution of this society, upwards of four hundred members have been admitted into it, and at present it consists of about half that number.

From the inscriptions on the first balls, the society, during the early part of their institution, appear to have met in the month of May to play for the silver club ; but they now hold this annual competition in October. It seems to have been instituted soon after the discontinuance of the competition for the silver arrow, for the last medal affixed to the arrow, as before noticed, is dated in 1751.

But though the silver club be played for *apparently* every year on the links of St Andrews, yet the dignity of captain of the company is *really* elective. For as regular attendance on all the meetings of the society, a duty indispensably incumbent on the Captain, might be highly inconvenient, or even impossible for some gentlemen, who might win the club, it is always fixed before proceeding to the field who is to return victorious in the contest for this honour. And though it is entered on the records of the society that such a gentleman, on such a day, and in such a party, won the silver club by striking the ball into the hole at a certain number of strokes, this part of the record is fictitious, and well known to be no test of good play.

The society, therefore, that they might have such a test, and a real record of the best play-

ers in their number, purchased, in 1806, an elegant gold medal, to be played for annually on the links of St Andrews, and on which medal the winner gets inscribed his name and the date of his victory.

He is medalist for the year, and retains the badge of such honourable distinction till such time as it can be taken from him by real superiority of play. He is obliged to wear his medal at all golf-meetings, at St Andrews, and no other golfer, in the presence of the medalist, can be allowed to boast of his play or the superiority of his prowess on the links.

When the medal shall be filled up with names, it will be deposited, along with the silver club and balls, as a real record of the best players in the society, and a new medal provided. The medal was first played for on the 3d of October 1806, and won by Walter Cook, Esq. writer to the signet, Edinburgh.

As golf is believed to be a game peculiar to the Scots, and, on account of the particular nature of the ground required in playing it, not generally understood even among them, it may be proper, in speaking of such a place as St Andrews, where the sport is admitted to have been long found in great perfection, to give

an idea of the nature of this elegant amusement.

When it was first introduced is not known, but it is undoubtedly ancient; for in the fifteenth century we find it to have been so much in vogue as to be an object of attention to the legislature. The parliament of Scotland assembled under James II. in 1457, passed an act prohibiting golf, as being found to interfere too much with the acquisition of dexterity in archery, an accomplishment in those days of much consequence to the safety of the state.

The ground over which golf is played, is in Scotland called links, and is usually a particular sort of sandy soil in the neighbourhood of the sea-shore, its surface mostly covered with short close grass, here and there interrupted by breaks, pits, and inequalities. These interruptions are necessary to impart interest to the game, for where the ground is completely smooth, and nothing of that sort in it, the sport becomes insipid, there being then little opportunity of exhibiting dexterity of play. Good golfing-ground, therefore, must be of a variegated aspect, and, to be in much estimation a mile or more in extent.

The track along which the players proceed is denominated the course, and may be either

rectilinear, or a figure of any number of sides. Holes are made in the ground of about four inches diameter, and at the distance of four hundred yards or a quarter of a mile from each other, and the object of the game is to strike a ball from one of these holes into the next with as few strokes as possible. A game may be said to terminate at each of these holes, and their number is not limited, but depends on the nature of the ground.

Balls are used of about five quarters of an inch in diameter, and weighing from twenty-six to thirty drams averdupois. They are made of strong alumed leather, and stuffed with feathers. The feathers are forced in at a small hole left in the covering, by a blunt pointed iron instrument, which the maker applies to his shoulder, and the operation is continued till the ball acquires a degree of hardness and elasticity scarcely credible to those who have not seen it. The balls are afterwards boiled, and when dry painted with white oil paint to exclude the water and render them easily seen. In playing, they are struck with a bat or club of about four feet in length, having a small, tapering, elastic shaft, with a crooked head, into which is run a quantity of lead to render it heavy, and it is

fortified by a piece of horn before. A good player, with one of these clubs, will strike a ball to the distance of one hundred and eighty or two hundred yards. Every golfer has a variety of clubs differently formed, and adapted for playing in different situations of the ball, and in different stages of the game. A set consists of four at least, viz. the common, or play club, the spoon, the putter, and the iron ; but most golfers have ten or a dozen different sorts. The common club is used when the ball lies fair on the ground, the spoon, when in a hollow, the iron when among sand or gravel, and the putter when near the hole.

A match may consist of two or more players, but no proficient at golf ever plays in one exceeding four, that number being allowed to be the most elegant and convenient. Each side has a ball, and the rule is, that at the beginning of a hole or game, the player may elevate his ball to what height he chooses for the convenience of striking, and this is done by means of a little sand or earth, and is called *teeing*; but after the first stroke has been made the ball must be played from the spot where it chances to lie. And, whichever of the balls lies farthest back, or at the greatest distance

from the hole to which the party are proceeding, must be always played till it get before the other. For ease to the memory in counting, those strokes only are regarded, by which the one party in playing has exceeded the other.

Thus, suppose A and B to be engaged in a match. A plays off, and then B. A's ball lies farthest behind, and, therefore, by the rules of the game, he is obliged to play again. This is called playing *one more*, or *the odds*. But A misses his ball, or sends it only to so short a distance that it is not yet so near the mark as B's. A must therefore play a third time, and this is called playing two more; and should it so happen that, even at this stroke, he does not get his ball laid nearer to the hole than that of B, he must then play three more, and so on.

When B then plays, he is said to play *one off three*; and if he plays a second time, in order to get before it, he is said to play one off two; and if a third time, one off one, or *the like*. Then whichever of the two plays first again, plays the odds. But if when B played one off two, or one off three, A had been to play next, he would have then played two more, or three more respectively. If the party consist of four, the rule is the same, except that

the two partners on each side play alternately. If the ball be struck into the hole at the *like*, or an equal number of strokes on both sides, the hole is said to be halved, and goes for nothing.

To play this game well requires more dexterity and practice than is commonly imagined. But an idea of its difficulty may be formed by considering the smallness of the object struck compared with the largeness of the circle described in the swing round with the club;—the accuracy required to keep the course, and to measure the force applied in such a manner as to avoid hazards and over-driving the ball when approaching the end of the range;—also the judgment requisite to determine the most advantageous club to be used in any given situation of the ball, as well as the allowance to be made for the force and direction of the wind, when there happens to be any, and the nature and bias of the ground.

From its calm and placid aspect, this game to some appears at first less amusing than others of more bustle; but to most who have got a knowledge of its nature, it is interesting in the highest degree.

It is an elegant amusement, and eminently conducive to health. The exercise is in the

open air, and the mode in which the club is swung round is by some thought to be favourable to the free play of the lungs. The ground over which it is played is generally dry and wholesome; and it possesses this eminent advantage over most other athletic games, that we can always proportion our exertion to our inclination and the state of the weather, for in no part of the game is there any struggle instituted which depends upon agility or rapidity of motion. Whether it be a violent or a gentle exercise entirely depends on the quickness with which we walk. Nor are we, as at the game of cricket and others of a similar nature, under the necessity of over-heating ourselves at one time, and then condemned to idleness and inactivity at another. The exertion at golf is nearly uniform throughout.

The links of St Andrews are perhaps superior to any in the kingdom, both in point of extensiveness and adaptation of surface to the game. Their extent, from the west end of the town to the termination of the course near the river Eden, is little short of two miles; and there is all the variety of ground which an adept in the sport could desire. The whole of this track seems to have been gradually formed and abandoned by the sea. It is per-

haps curious to reflect, that it should be made up chiefly of the debris of the rock on which the city and castle stand, and yet there can be little doubt that this is actually the case. The observations formerly made shew that this rock is rapidly wearing away, and that it has been surprisingly wasted during the lapse of two centuries; nor does it require any thing but to look at the materials composing the links, the sand-hills thrown up by the winds betwixt them and the sea, and the West sands of St Andrews, to recognize the free-stone and coaly matter detached from the rock, and pulverized by the agitation of the waves. This is, however, nothing more than a particular application of a general law of nature, which is, that the high shores of the ocean usually lose, and the low ones gain.—On the other side of the town is a collection of materials of the same sort, called the East sands; and on these, after a storm from the sea, are frequently picked up some very fine agates, or Scotch pebbles.

The manufacture of golf balls at St Andrews affords employment to about ten or twelve men, constantly at work; and besides the consumption of the place, which is about three hundred dozen annually, they find means to

export every year to Edinburgh, Glasgow, Aberdeen, Perth, and other places, upwards of sixty gross, or eight thousand six hundred and forty balls. A good workman makes about nine balls in a day. The mode of making them has been already described. The employment is accounted unhealthy, and many of the ball-makers have been observed to fall sacrifices to consumption ; whether it be that the fume arising from the musty feathers they use, being inhaled by the breath communicates a taint to the lungs, or that the mode of forcing in these feathers confines and injures the chest. It is likely, however, that at present the employment is not so injurious to health as formerly ; for at one time their practice was to place the instrument by which they force in the feathers directly against the breast, but they now apply it to the shoulder.

These persons are generally great judges of the game of golf, and expert at playing it : and are ready, for a trifling consideration, under the name of ladies, to attend any gentleman who chuses to take the amusement. Their business is to carry clubs and balls, and to place the ball upon the tee, as it is called, or in the best position for making a good stroke at the first setting off from a hole. They are likewise com-

monly referred to, when a difference of opinion happens to take place, with respect to the laws of the game.

Some time ago the links of St Andrews fell into the hands of a gentleman, who converted them into a rabbit warren ; and as these animals, in the course of their burrowings and scraping up the sand, were likely to be of essential detriment to the ground over which the golfers play, the society judged it expedient to lodge a complaint, against such an employment of the links, before the Court of Session, founded upon a previous right which they maintain themselves to have, that the links should be preserved uninjured for the comfort and convenience of golfers. The cause has been decided, and a unanimous sentence given in favour of the society.

THE END.

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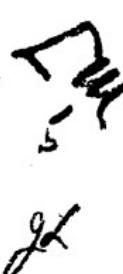
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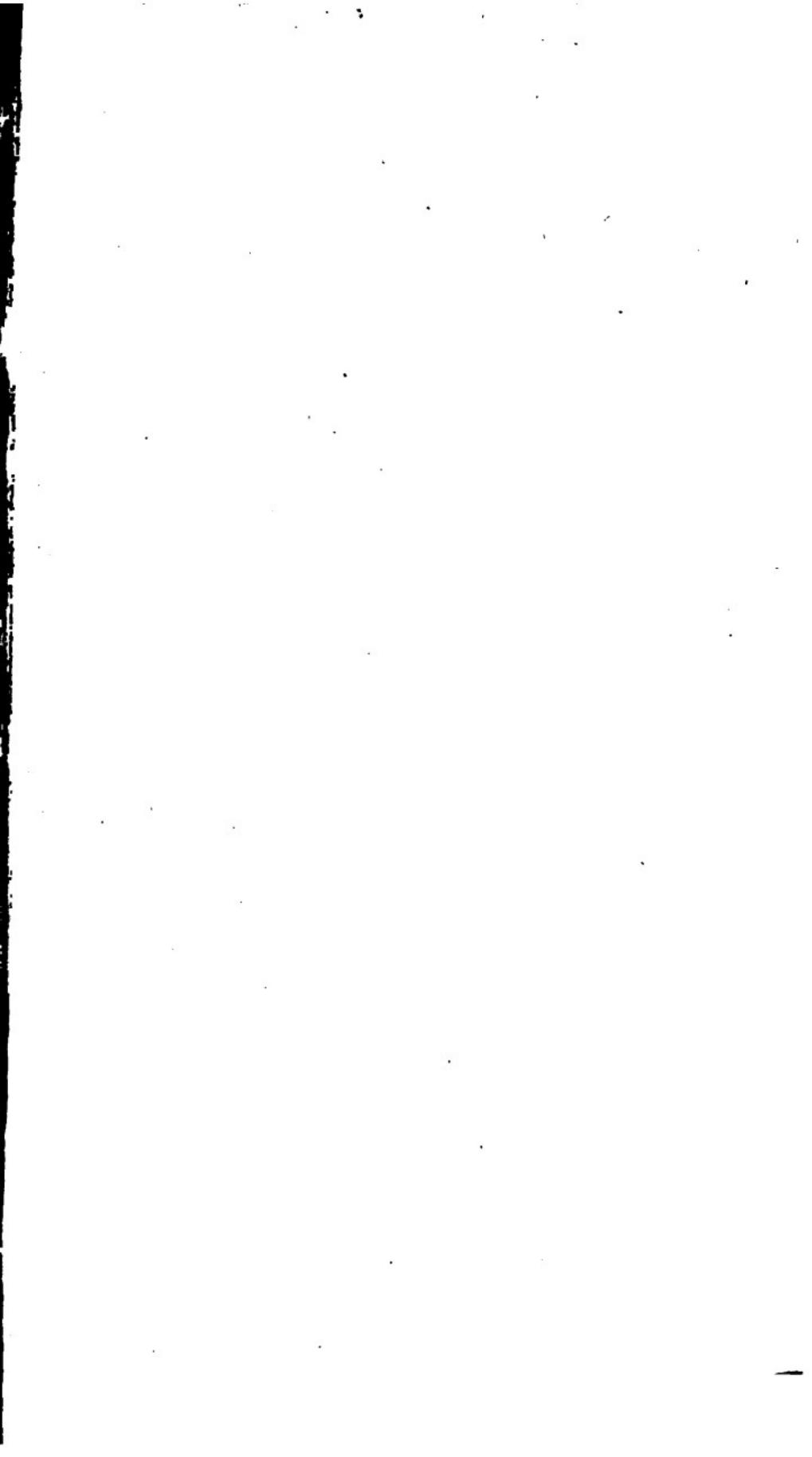
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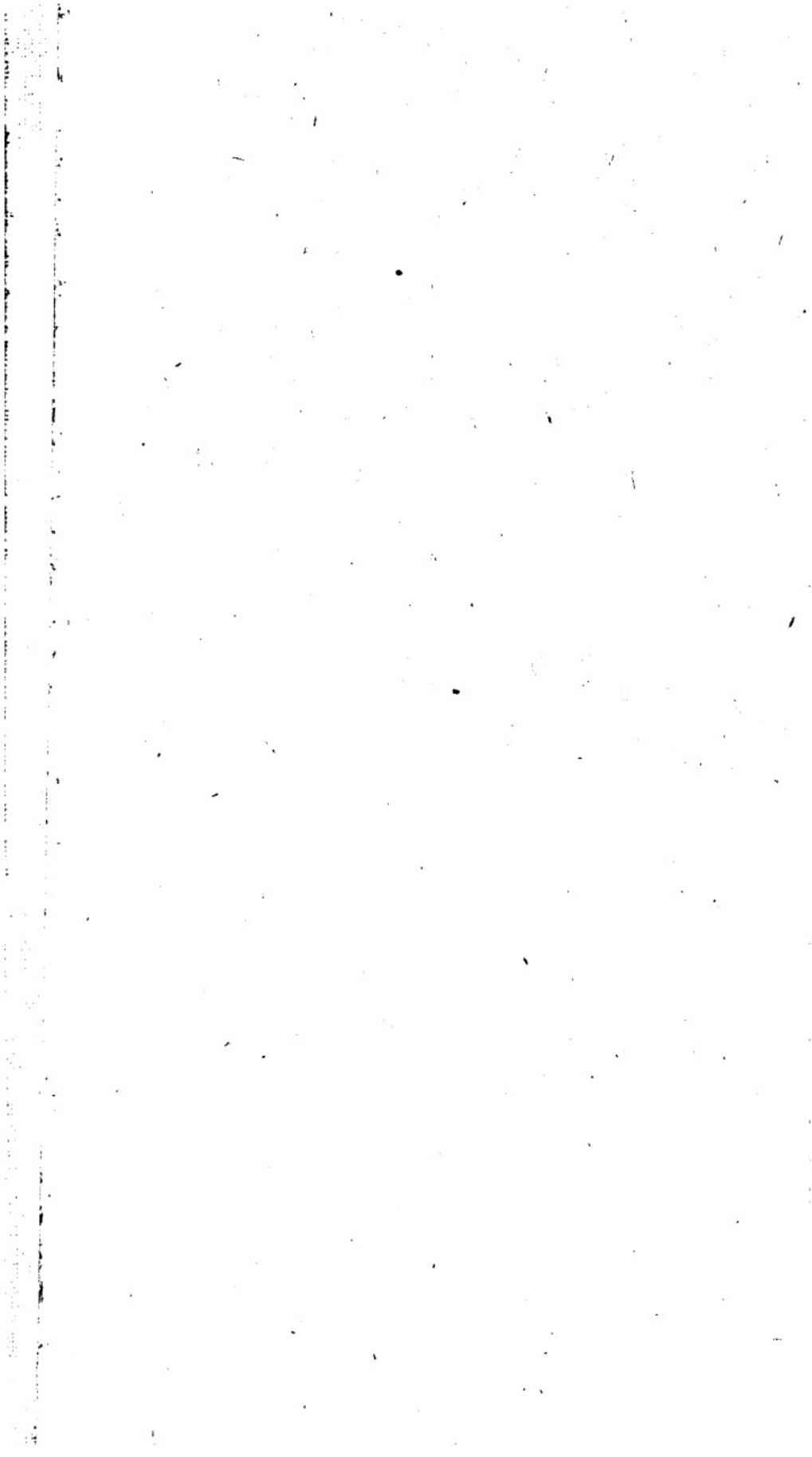
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